

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., August 9, 1923

NEW SERIES
VOLUME XXV, No. 32

Brother B. E. Phillips reports a good meeting at Macedonia church, Simpson county. Rev. W. O. Carter assisted the pastor. There were 13 additions to the church.

Rev. H. C. Joyner has just closed a meeting at Rocky Hill church, Copiah county. The results of the meeting were splendid, the church was greatly revived. The Baptist Record was placed in every home.

The Rocky Hill meeting in Smith county, began on the fourth Sunday in July, Rev. Oscar Bankston doing the preaching. There were 15 additions, 10 for baptism and 5 by letter. W. R. Allmon is the pastor.

Rev. J. B. Quin writes: "Just closed a good meeting at Antioch, Jeff. Davis county, with Brother B. E. Berry and another with Brother J. P. Williams at Hebron. The congregations were large and interest good."

Rev. W. R. Allmon writes: "The meeting at Dry Creek, Simpson county, began on the third Sunday in July. Rev. M. E. Chapman did the preaching. The church was revived and 12 additions to the church, 11 by baptism."

Pastor E. S. Flynt did his own preaching in a meeting held at Mt. Zion near Independence, Miss. He says that he preached to the largest crowds that he has had the pleasure of preaching to in Mississippi. Five came on profession of faith and one by letter.

Brother G. C. Hodge reports a good meeting at Red Lick. He was assisted by Rev. H. C. Clark of Inverness, Miss. Brother Hodge says that it was the most far-reaching revival that Red Lick had witnessed in many years. There were eight additions to the church, six by baptism.

A ten days meeting has just closed at Georgetown. It was reported to be one of the best meetings ever held there. The crowds overflowed the house many times. Dr. W. A. Hewitt of Jackson did the preaching and everybody enjoyed his messages. Brother R. K. Corder had charge of the music. There were six additions to the church, five by baptism.

The revival meeting at McCall Creek Baptist church closed Sunday night, July 22. Brother W. B. Perritt did the preaching. Great crowds came from miles around to hear Brother Perritt, and filled the church to overflowing. There were 26 additions to the church, 22 by baptism, and the church was greatly revived. Pastor M. A. Davis was fortunate in securing such a talented and consecrated man.

A Second Baptist church has been organized at Greenwood. The first services were held Sunday, July the twenty-ninth. This church has been conducted for some time under the auspices of the First Baptist church, and has been known as the Oak Street Chapel. The members met on the twenty-second of July and voted to organize. Rev. W. S. Smith is pastor, and Carl McQuin and T. P. Cason were chosen deacons. Carl McQuin is superintendent of the Sunday School and T. P. Cason is church clerk. They have a B. Y. P. U. organization of 35 members.

BAPTIST RECORD

Let our slogan for August be "Every one Win one". We can do it if we try. Without your help we cannot succeed. Don't disappoint us.

BAPTIST WORLD ALLIANCE HAS SUCCESSFUL SESSION

The third meeting of the Baptist World Alliance has passed into history. The first Baptist World Alliance met in London in 1905; the second in Philadelphia in 1911. The one just closed was in many respects the most notable and inspiring of all. Representatives were present from nearly every nation. India, China, Japan, Latin-America, Africa—every part of the world—had representatives at the alliance. Nearly 1,000 Baptists went from the United States and Canada. For a long time it was feared that the soviet government would not permit Baptists of Russia to attend, but a group of Russian Baptist preachers attended the meeting. There were twenty-five delegates from Czecho-Slovakia, including Mr. Novotny, who attended the Philadelphia meeting.

Dr. E. Y. Mullins of Kentucky was elected president of the alliance. Other officers elected were:

Vice-Presidents—Rev. C. E. Benander of Sweden, Rev. J. A. Ohrn of Norway, Rev. Joel W. Lall of India, Rev. F. M. Edwards of Brazil, and Rev. J. O. Prokhanoff of Russia.

Secretaries—Rev. J. H. Shakespeare of London for Europe, Rev. C. D. Gray of Lewiston, Maine, for the United States, Rev. Albert Matthews of Toronto for Canada, and Rev. Herbert Marnham for Great Britain.

The American members of the executive committee include Rev. W. S. Abernathy of Washington and Rev. C. A. Barbour of Rochester, of the Northern Baptist Convention; Rev. Z. T. Cody of Greenville, S. C., and L. R. Scarborough of Fort Worth, of the Southern Baptist Convention; Rev. L. K. Williams of Chicago and Rev. C. H. Parrish of Louisville, of the National Baptist Convention, and Rev. W. A. Cameron of Toronto and Rev. J. H. Macdonald of Nova Scotia, of the Canadian Baptists.

A declaration of the Baptist World Alliance to Baptists, to other Christian brethren, and to the world was presented by Dr. Mullins, chairman of the committee. This declaration is published elsewhere in the Standard this week.

Dr. George W. Truett of Dallas preached the alliance sermon.

The alliance will meet five years hence in Toronto, Canada.

A resolution was heartily adopted protesting against the persecution of Baptists in Roumania, and the Roumanian government was requested to grant religious liberty to their people. Congressman Upshaw announced that he expected to visit Roumania and make first-hand investigation of

conditions and take the matter up at the next session of congress.

In his sermon Dr. Truett said:

"The only hope of the world lies in the reign of Christ. There are many occasions of division and rivalry among the nations. We do not disparage the work of the diplomatists and statesmen, but the redemption of the world does not lie in that direction. The world's hope lies in the saviorhood and lordship of Christ. He is not going to divide the world with Mohammedanism and Buddhism and Confucianism or any other ism that opposes Christ. His dominion shall extend over every acre of the earth.

"Stupendous days and demands now confront us. Will we tread the path of the cross, abjuring all selfish ease and giving our best for Him? It is an hour for our rededication as preachers to the faithful preaching of this dynamic and divine Gospel. It is an hour when every talent of learning, of wealth, of piety, of prayer, should be laid on the altar for the winning of the world to Christ. The whole world invites and challenges immediate occupation for Christ. Facilities a thousand-fold multiplied match the thousand-fold opportunities.

Autocracy Must Go

"Autocracy must go, both in church and in state. Sacramentalism and sacerdotalism must likewise go—they are the grave clothes of a moribund and decadent faith. The day of the initiative rights and worth of the individual is everywhere coming to the front. If Christ's people will only be true to their privileges and resources, the name of Jesus will soon be echoed in every dialect under heaven."—Baptist Standard.

Rev. A. J. Linton reports a fine meeting at Oak Grove church, Smith county. He did his own preaching. It was said by many of the older members to have been the greatest revival ever held at Oak Grove church. There were 26 additions, 23 of them by baptism. Brother Linton asks the prayers of the people as he holds meetings this summer.

It was my pleasure to conduct a six day meeting at Ethel, Attala county, where Brother F. W. Varner is the popular and effective pastor. One dozen young men and women were baptized Saturday morning at 7:45 by the pastor. All departments, as well as all members were revived. Nine family altars were established. Mrs. W. A. Wilson agreed to organize a Sunbeam Band this month, and Banker Crothwaite is to be added to the deacons next month. Varner is consecrated and pious and the Lord is blessing his ministry. I begin at Decatur next Saturday.

LEE B. SPENCER.

I wish to call attention to the fact that Brother W. T. Graves, who has just completed his work for the Th.M. degree at the Southwestern Seminary, is available for a pastorate in Mississippi. He is a native Mississippian, a graduate of Mississippi College, a good teacher and a good preacher. He would consider some school work, either a principalship or an assistant's place in some school until the close of next session. If interested communicate with him at Goss, Miss.

J. R. HITT.

THE SEA ALSO

"And I would that I could utter
The thoughts that arise in me."

It is said there is no point on earth where you may not look straight up and see a star immediately over you; no condition in life in which you may not look up and find a promise ready and suited to your need. Certainly there is no condition or place in which you may not face some scripture which indicates that one of God's people has passed this way. At this moment while the ship is cutting a way through the water, the scripture that comes to my mind is a part of the great oratorio of creation which is given us in the word of God, when the prophet is telling about the work of God's hands, he adds "The sea also". How any one can look about him on this restless, heaving bounding waste of waters and not feel the sense of God's ownership and protection, I cannot conceive.

This is the third day out now from New York and we have felt new thrills of experience. Things change all the time and yet how changeless. We left New York at 12:10 daylight saving time and were well out to sea by sunset. I watched it as it prepared the world for rest and sleep. The great blazing cherubim seemed to spread their golden wings over the western sky and sea. It dipped its feet in the waters, and spread a saffron sheet over the great bed on which the ships must sleep. Then a red-rimmed blanket whose edges were dipped in crimson, then a soft downy comfort of purple, and last a curtain of black, and sank out of our sight. The stars came out as watchers and guides for those who go down to the sea in ships. The sea was calm and something in the stillness said softly, "Goodnight". That was Saturday, July 7th.

What Is Man?

You will not be surprised after looking up and around and down, and seeing the wonders of God's hand that the psalmist said, "What is man?" And so we thought when our "great ship" seemed a tiny speck on a waste of waters. But think of Noah and his lonely family. Well, if you want an answer to the question, what is man, I'll show him to you as I saw him. First, as we crowded at the gangway on the pier, every fellow scrambling for first place to have his passport examined and his ticket taken up. Baggage in hand we hastened up the gangway, where the baggage was seized by a porter and we were rushed to room 54. "Two bits please." No he didn't say that. He didn't know the language, but he can look it all right and you can understand him.

And that reminds me of a story. A lady after spending a few days with her husband at a hotel, said, "I don't see why they call this place, 'The Palms'. I haven't seen a palm since I have been here." He replied, "I haven't seen anything else." Well such is life on the high C's and in Europe, they say.

Let me show you what is man once more. As soon as we had planted ourselves in our cabin, we sallied forth to the deck. On the upper deck the throng was manoeuvring and pushing for the first chance to rent a chair for the voyage from the deck steward. "A dollar please"; we are still using United States money and a sort of imitation of United States language. These folks must be Scotch, as they don't talk exactly like they do in Mississippi. Our party, six in number, having seized the chairs dragged them around to what will be the sunny side of the ship. And the sun will feel good to you, too. Here is J. E. Byrd, B. P. Robertson, Brethren Carraway from Kentucky, O. L. Wood from Missouri, Lloyd Wilson from Tennessee and myself. There is also Brother Wofford from Tennessee and a young Brother Wilson from Missouri. Dr. O. C. S. Wallace and wife from Baltimore are also on board.

Fifteen minutes before starting time the tooter toots his horn. I don't know whether they call him a bugler or a trumpeter. One of the brethren mistook it for the "dinner horn". It was "fair

warning and all out who are not going across". We shed our tears back home, or did whatever suitable substitute we could. But some of these folks were dabbling their handkerchiefs to their noses and waving them in the air. Goodbye you folks on pier 64; and you towering skyscrapers of New York. Goodbye "Liberty Statue". Goodbye old U. S. A. You always did look good to me. I never did want to live anywhere else. But you look better, brighter, more beautiful to me today than ever. But don't you forget it, I'm coming back, the Lord willing.

Before we have gone far the bugler sounds again. This time for "luncheon" sure enough and the crowd breaks for the dining room. Now if you want to know "what is man" you will see him as he is. Men and women and children pushing and crowding like pigs to a trough, till one loses respect for humanity, most likely himself included. But it will not always be so, for tables are assigned after twenty-four hours out, and each "ox knoweth his stall". But there is another reason. You may have heard that people lose their appetites, and something else, at sea. Even so, for I have seen them leave the table more hurriedly than they went. But that is another story in "what is man", and comes the second day.

We "dropped the pilot" at Sandy Hook, the only pause we have made, and that in the middle of the water, and stood out to sea. We had been going south down Hudson River and now turned eastward. They told us that there were eleven ships left New York the same day we did, among them the Drottningholm, which goes direct to Sweden carrying a large group of our Baptist folks, including Dr. and Mrs. Quisenberry. Ships were in motion in front, rear, and on either side, all of them apparently going our way. Some were bigger and some were smaller than ours. Ours is the Columbia, a British ship plying between New York and Glasgow, stopping at Londonderry in Ireland. The sea was quiet and I saw no more reason for getting sick than on the Mississippi River. Not yet. The land grew more and more faint in the misty horizon and before sunset had gone from our eyes. Look ahead! I went to the "bow", the very front point and watched the prow of the ship like a great jack plane shave the form from the face of Neptune. It looked sometimes like a great street sprinkler as it scattered the frothing water to either side in a queer effort to keep the ocean from getting dusty. There are just before sunset ten ships in sight, most of them going our way, but one going north and another south, which came across our path. As I watched it bearing down our way it first looked like a wild boar frothing at the mouth making a wild charge in its own defense. But as it came nearer, the white foam that flew to either side looked like a spreading flag of truce on a mission of peace. And then as I saw the white water curl away from the prow, it looked like great wings outspread to speed this angel of commerce on its way. Around our own vessel the little waves ran back and forth like frolicsome nymphs.

Ta-to-too-too ta-ra-la-ta! That's the call to dinner, for dinner comes at 6:45 in the evening. Everybody seemed willing to eat. And then on deck again to talk and watch till bed time. And then we four, Byrd, Robertson, Hudgins and myself gather in our little room and read a Psalm and each one in turn commits our party and our loved ones to our Heavenly Father, pray His blessing on this meeting to which we go and close our eyes for sleep. For a while I slept, and then for a long time lay awake to think while the engine throbbed with cistole and diastole like a great heart in perpetual activity. I thought how noisy is the work of man, and how noiseless the work of God. Day and night the worlds are kept in ceaseless motion, and "there is no sound nor language". They say the "thoughts of youth are long, long thoughts". Well mine went far away to Mississippi and some other states and took in those who I hope were sleeping more soundly than I was.

On the first day out we were taught to use the

life belt. Some of our readers have been through it, but to those who have not: We were all told to go to our rooms, where the steward showed us how to put them on and tie them. These are made of cork and are put over the head and shoulders like a pair of saddlebags, straps over the shoulder and under the arms and strings in front to tie them. We were then lined upon deck, double row, and told we were to assemble in this way and be ready for the life boats in case the big whistle sounded four blasts, which was a sign of danger. We are hoping it won't be sounded.

On the stairway notices of various sorts are posted, giving directions about what to do. Among them is one which reads that no liquors will be served except upon prescription of the physician. It looks like Uncle Sam has put a crimp in John Bull's coat-tail, or vest front. This is a British ship and liquor is supposed to be plentiful on board. But Uncle Sam must have robbed his cellar and made liquor scarce. They say it's easy to get a prescription, but I have seen very little evidence of drinking. John Bull had just as well quit raging with the heathen, for the world is going dry. Did you ever sing the ditty—

"Geographee, geographe is such a pleasant study.

It tells you why the ocean's dry
And why the desert's muddy."

Well Mr. Haynes may tell you why the ocean's dry.

Were all ready for breakfast the next morning? Not quite. The first of our bunch to go down was Brother Hudgins, who couldn't find his sea legs and remained until we dragged him out the third day. Brother Byrd didn't apply nor qualify when luncheon time came, but went to bed. But he was back with the bunch the next morning. He's a game bird. Dr. Robertson didn't go down to dinner, but managed to stay on deck. I didn't want any dinner, but I was determined to go to the table. I managed to walk away with some fruit. I haven't been seasick yet, but you never know what's going to happen, and you live in constant apprehension. Byrd asked the dining room steward how to keep from getting sick. He replied in tripping Scotch: "Make oop yer mind." Many a time one has to tighten the "puckering string" on his appetite. But if you get sick you have plenty of company. I was glad nobody called for fish at breakfast at our table this morning. Dr. Robertson is a good leader. He doesn't mind going after what he wants.

This inward discomfort, they say is not uncommon on the second day, but there was a reason with us. The first day was quite calm and we made a good start the second day. But soon after breakfast the sun disappeared, the clouds assembled and the wind started up. It also got pretty cold. Some people were wrapped in overcoats with blankets on top of them. The sea got rough. I think they call it "choppy". On the north side the waves washed over the upper deck a few times. The vessel rolled one way and bobbed up and down the other. We didn't have any storm, but the majority of the people lost their appetites, and many lost more than that. About the best preventive I found was in joking, looking off somewhere else and in stirring about.

This is now the third day out, not many were hungry at breakfast, but we went down and went through the motion. I slept for eight hours last night and was surprised to find it only 4:30 after dressing and coming upon deck. The sun was nearly an hour high. However, they change the time of the clock every midnight about a half hour. It is now three days out and I saw birds flying around this morning. They look like swallows, but have some color to them. The sun came out this morning fine, the sea is smoother and everybody is feeling better—most everybody.

But the best I haven't told yet. As darkness came on the first night out, the deck steward came along with a basket full of mail. I halted

have been through
We were all told
steward showed us
them. These are
over the head and
bags, straps over
ms and strings in
lined upon deck,
assemble in this
boats in case the
which was a sign
won't be sounded.
various sorts are
out what to do.
ds that no liquors
rescription of the
e Sam has put a
or vest front. This
is supposed to be
e Sam must have
guor scarce. They
on, but I have seen
g. John Bull had
ne heathen, for the
er sing the ditty—

such a pleasant

ry

ou why the ocean's

st the next morn-
our bunch to go
no couldn't find his
e dragged him out
didn't apply nor
ame, but went to
he bunch the next
d. Dr. Robertson
managed to stay
dinner, but I was
le. I managed to
haven't been sea-
what's going to
stant apprehension.
eward how to keep
in tripping Scotch:
a time one has to
" on his appetite.
plenty of company.
-fish at breakfast
Dr. Robertson is a
d going after what

hey say is not un-
but there was a
ay was quite calm
second day. But
n disappeared, the
nd started up. It
ople were wrapped
top of them. The
y call it "choppy".
s washed over the
e vessel rolled one
vn the other. We
he majority of the
nd many lost more
preventive I found
newhere else and in

out, not many were
vent down and went
or eight hours last
d it only 4:30 after
eck. The sun was
er, they change the
night about a half
out and I saw birds
They look like swal-
hem. The sun came
ea is smoother and
most everybody.
yet. As darkness
the deck steward
l of mail. I halted

him and found that he had a special delivery from Colorado Springs in a familiar handwriting. Mr. J. J. Lipsey had remembered the ship on which I sailed and wrote the finest love letter you ever saw. It felt mighty good more than a hundred miles from anywhere to get a message from one of my boys, a good long letter, that will bear several readings.

GORDON'S QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon

Bijou Theatre, Boardwalk, Atlantic City, N. J.
Auspices Atlantic City Council of Churches

The Big Five

Shelter of roof, warmth of fire, shoes for little feet and bigger, bread and bed—these, and the like, take our strength. The circle of loved ones, where one's very life centers, this must be cared for, and well cared for.

Yet our thoughts go insistently toward the real things, the essentials. The spirit life is the real life, of course. I live in my body. I think through my mind. I, myself, am a spirit. We long to understand clearly, and so be at rest inside. We can't all be experts. The day's too short. And cross-current runs so strong. How shall the earnest man know?

Well, there are Five Simple Essentials for a strong, pure, true life. There is a Book of God. The outstanding thing in the morals of life is this, there is an outstanding Book. The outstanding Book of all books is this Book. Morals are the very life of life. This Book gives the true moral standard of life.

It states simply and clearly the moral principles that fit into every circumstance, and difficulty, and problem. Then there's more. It tells of the power that helps a man pull steadily toward that standard. And it tells of the Friend that meets your sore need, answers your perplexing question, and solves your knotty problems. This old Book of God is utterly dependable.

Then, there is a Man. The outstanding thing about this Book is this: There is a Man. That Man lived the moral standard of life as no other has actually lived it. He is our Brother-Man, our fellow, the one solitary God-Man. In Him God came to us men, and comes to us.

He was as really God as though only God, and nothing else. He was as truly a man, a really human man, as though he was only a man, and nothing more. All there is of the human was and is in Him.

And all there is of God was in Him as He worked in that Nazareth carpenter shop amid the odor of the pine shavings, and then taught, and healed, and loved, and fed, and mingled freely amongst men. The outstanding thing about this Book of God is this God-Man.

Then the Man—died. The biggest thing about His life is the way His life snuffed out. The knot on the end of that thread catches your eye at once, and holds it. There is a thread. What a thread! What a life!

Then the thread knots, a toughly knotted knot. That knot has caught the eye, aye, the heart of the race. It's been discussed and discussed. But the thing that stands out biggest is the fact of it. There is the knot. He did die, as no one else has, or could, or can.

And there's the Fourth Thing that stands out, ugly and gaunt, dirty and odorous. But it's there. That's the fact of A Break, man's break-away from the Father-God. The common word is sin. The root of the thing is simply that, a break, a bad break, away from the mother-hearted Father's desire and request.

And, "and"—the striking thing to mark just now is this, that Man tied up in an unravelable knot these two things, His Dying and that Break. He Himself said the Break made the Death necessary. The more you think into it the less fully the explanations seem to explain. You feel there is always a something more. But the explanations are secondary. The fact is the thing. The Death is the outstanding fact.

And the Fifth Essential comes crowding quickly in. And it shows up at once what a princely brood and breed we men are of. Every man is a king in his right to choose. The man who knows about this Man must take sides. Choice of the Man who Died covers all moral choices. And choice makes character. It is an essential that a man makes personal choice.

The outstanding things in the morals of life is this: There is a Book. The outstanding thing of that Book is this: There is a Man. The thing that stands out about the Man is this: He died.

And that Man said the outstanding thing about His death is this: It had to be. The thing called sin caused it. And the thing standing sheer out about the Man, and the Dying, and the Break of sin is this: Every man that knows must choose. And every such man does choose.

And it is a striking fact that looseness of thinking about the Book leads to looseness about the distinctive personality of the Man. Looseness there leads to loose ideas as to the distinctive meaning of His Death. That in turn breeds decidedly loose ideas about sin, the Break with God.

Then follows loose ideas about the need of choosing Him in whom centers all moral source. And when moral choice loosens, the moral fibre of character begins unraveling, straight away, and not slowly. Look around you today.

A London astronomical expert superintending the erection of a huge telescope in Cairo, noted the noon gun fired daily at military headquarters, and found their time-piece was regulated by the watchmaker's chronometer in the city. Inquiring there, he was astonished to find the chronometer regulated by the noon gun! Does that sort of dog-chasing-his-tail standard get into the serious things, sometimes?

Next Week: The Book of God.

THE POISON IVY OF SIN

By W. J. Epting

Nine weeks ago it was my misfortune to become contaminated with poison ivy. We began treating it with external applications, and for five times it has seemingly been cured, only to break out again, and each time more severe and painful than the time previous. The doctor now tells me the trouble is internal and that no external remedy will reach the seat of the trouble, but that an internal treatment will entirely cure and prevent a return of what seems to be an external disease.

Poison ivy in its workings is very much like sin and the treatments have been very much like the treatment some theologians have sought to apply to sin. Baptism in order to secure spiritual healing is an outside remedy and entirely inadequate to reach the seat of the trouble. Culture and training will not heal sin. Good resolutions may seem to heal it for a time but it will soon break out with greater severity. The mere mental asset to gospel truth will not heal sin. Faith is more than assent to the truth, faith is the hand that takes, it is more than belief in the truth, it is reliance or trust in a person and the person is none other than our Divine Lord.

Sin is only the breaking out of an internal disease, to treat it from the outside is not a sufficient remedy, for it will soon return and usually with greater severity. Regeneration is an inward work of grace, it is a re-creation, a re-making of a man and the external symptoms will disappear when the internal disease has been reached. Affections, desires, purposes and aims will be revolutionized. Sin will cease to break out when the internal malady has been healed. Pruning will not produce good fruit on a bad tree, dehorning will not make a horse out of a cow, neither can a crawfish be made a whale by placing him in the ocean.

Joining the church does not make a Christian any more than placing a man in the asylum makes him a lunatic, something must happen before he goes there. Sin is a deep seated disease and can only be healed by God's most costly remedy, "The Blood of the Cross".

NORTH CAROLINA CITY TO ERECT SPLENDID NEW MEMORIAL TO DR. J. B. GAMBRELL

Out of a spirit of love and admiration for the late lamented Rev. James Bruton Gambrell, D.D., LL.D., the Baptists of Saluda, N. C., have voted unanimously to take the initiative in the erection of a beautiful and permanent house of worship to the memory of this great leader and champion of Baptist faith and orthodoxy.

This splendid structure will be erected at Henderson and Carolina streets in the beautiful city of Saluda, N. C., about 60 miles from Anderson, where Dr. Gambrell was born. The structure is to be commodious, symmetrical, modern. No pains will be spared to combine usefulness and permanency with beauty. An important feature of the work will be a reading and rest room—open throughout the season—where pastors on vacation, and others, may find quietness and comfort in one of the coolest and most beautiful summer resorts in "The Land of the Sky".

Carefully sealed within the corner stone of the building will be a suitable painting of Dr. Gambrell from a late photograph; a sketch of his life and work; his most important writings, sermons, sayings, etc. Included with the above will be a history of the erection of the building itself; a complete list of the names and addresses of all who contribute to the work; a good copy of the Greek New Testament; copies each of the King James Version, American Standard Version, and other English translations of the Bible. Any special memento of Dr. Gambrell that his family or friends care to furnish will be added also.

The site selected for the new memorial is a corner lot 150x75 feet, which has already been purchased. This charming plat—planted some 20 years ago in holly, hemlock, and other native evergreen trees—is finely located and exquisitely beautiful. The altitude above the sea is 2,100 feet.

The Saluda brethren are giving to the limit toward the accomplishment of this important work. But everybody is interested in a suitable memorial to Dr. Gambrell. The local church and committee are therefore asking that fifty thousand Baptists who live within the limits of our great Convention contribute ONE DOLLAR EACH—bill preferred—toward the accomplishment of this important enterprise. Larger gifts will, of course, be doubly welcome. Sunday Schools, B. Y. P. U. and other societies may contribute collectively. A list of their members will be placed in the corner stone, provided \$5.00 or more accompanies list sent.

The name of J. B. Gambrell is a house-hold word among Southern Baptists; and as the amount asked of each is almost negligible, it is thought that those who wish to embalm his name and theirs in this permanent and useful memorial will respond at once and gladly. The committee is pledged to see that not one cent contributed towards the erection of this memorial be used for any other purpose. Notice will be given when sufficient funds have been secured, and donations arriving after that time will be returned. Deacon W. H. Pace, Saluda, N. C., has been selected to receive all contributions.

By order of the church in regular conference,
WALTER THOMPSON, Clerk.

References:

Bank of Saluda, Saluda, N. C.;
P. H. Bailey, Mayor Saluda, Saluda, N. C.;
C. L. Hill, Postmaster, Saluda, N. C.

Mr. D. D. Horn, of Taylor, was ordained to the ministry on Sunday evening, July 22nd, at the Baptist church at Clinton. Mr. Horn is a veteran of the World War, graduated in June at Mississippi College, taking the B.A. and M.A. degrees at the same time. He received at Commencement the Faculty Award given to the young man of highest promise to the world in the next twenty years, and also Dr. W. Y. Quisenberry's gold watch for Essay on the English Bible.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

WATER, WATER EVERY WHERE

Dear Record:

This is Wednesday morning, July 11th, and we are in the middle of the Atlantic Ocean, half way between America and Europe. We left New York four days ago and are due to land in Glasgow four days from now, after touching at Londonderry to discharge a few Irishmen. Most of our passengers are Scotch; or rather Scotch Americans who are going back for a visit to the old country, but they don't intend to stay there. They are satisfied with America.

Yesterday I was sitting here on deck writing to my wife while a curly headed little brat about four years old was marching up and down in front of the line of chairs tooting an imitation horn, which was really a small toy automobile. But he was blowing away to "beat the band". I accosted him as he went by and asked if he was the bugler calling the folks to dinner. In all seriousness he said, "No, this is the baend". I had some difficulty in understanding him, but finally made out that he meant "band". The next time he came by he stopped tooting long enough to say, "This is the Scotch-American baend". I grabbed the little fellow and asked him if he was "Scotch-American". He said, "No, I'm Scotch". I asked him where he was from, but though he told half a dozen times I could never catch the word. It was some Scotch name that would probably look all right on paper, but doesn't sound like any word at all when they pronounce it. I asked him what his name is and he said, MicDunald, MicDunald, MicDUNALD! He's a corker, though not from Cork, I'm sure.

We came east for three days to avoid the icebergs, but have now turned northeast and will follow this course straight to land. There are lots of people on board who don't know any more than I do, but they are very handy about handing out information, whether right or wrong. For instance, I asked four different men when we crossed the gulf stream. The first one said, "Tomorrow". The second said, "We crossed it yesterday". The third said, "We are in it now". The fourth said, "We do not cross it at all". You may believe what you please, or none at all.

We saw a school of fish some two hundred yards from the ship this morning. They were about the size and shape of eight pound trout, apparently. They were jumping way up out of the water. A brother standing near we said they were flying fish. I don't know. Maybe you do. Also the birds are still with us, and I am told they go all the way across. They are of two kinds, seagulls, which an Englishman called "seagles", and a smaller bird which they call "Mother Carey's chickens". I have never seen them stop to rest, but I reckon they do, as they go and come.

It is bright and sunny this morning and the water is smooth and sparkling. About everybody is up and out. On the second day and part of the third the people were lying out in the deck chairs wrapped up from head to foot looking as much like a long row of mummies as you ever saw. You would have thought you were in an

Egyptian museum, looking for King Tut and found him and all his kinfolds. But this morning there has been a resurrection. The women are chattering like magpies. The men are doing their best to keep up. MicDunald and all the other bright brats are capering up and down the deck. Three Mississippians, three Tennesseans, three Missourians, one Kentuckian and two from Maryland form our party for Stockholm aboard this ship.

This is morning, but by afternoon, you will see them sitting and musing as they look out to sea. They are like the old lady back in Mississippi who led a lonely life. Somebody asked her how she spent the time. She said, "Sometimes I sets and thinks; and sometimes I just sets".

We have seen no icebergs and probably will not, but we passed a ship yesterday which is called an iceberg patrol. Its business is to hunt for icebergs in the path of travel and warn the big ships of their presence. Some of the folks said there was a porpoise alongside of the ship yesterday but I didn't see it.

Every morning a Scotch rosy cheeked boy about twelve years old comes along with the "morning paper". It has sometimes four and sometimes six pages about twelve by fifteen inches. As nearly as I can tell only the first page is printed on board. The rest of it being matter of a general sort gathered before sailing. The news on the front page is gotten by Radio. The main things, the great events of the world, are reported—such as the baseball score, Rockefeller's birthday, the treaty with the Turks, finding the dead aviator in Michigan, etc. They tell us they are in radio communication with a few other ships, also with American ports. A few people have sent letters home in this way, costing about \$1.50 each.

The crew seems to be kept busy all the time. When they haven't got anything else to do, which is a large part of the time, they are scrubbing the decks and walls and rails and stairways and the floors and everything inside and out. They seem to put cleanliness above godliness, for we have had no public worship, although our brethren asked the captain for the privilege of conducting a service. He said he would let us know "tomorrow". That was day before yesterday. But we have a quiet, orderly, good bunch of people aboard.

A queer thing about what you have to eat at the table, is that when you see the names of things on the card, you are likely not to know what on earth it is. For example, near the top they will have "potage Normandie", or "economy something or other". If you try to pronounce it in telling the steward what you want, he won't understand you at all. So you had just better say "soup" and you'll get what you want. From day to day they will announce on the card several different kinds of "bacon". But when you order "Wiltshire bacon" or some other kind, he will bring you a slice of ham. We play the game of ordering, six of us, different things and then watch to see what each one gets. This morning I ordered some kind of sausage with a high sounding name. The rest of the bunch assured me that I was sure to get "hot dog", but I didn't. Brother Robertson ordered yesterday some "grilled kippering" with one or two other adjectives to it. I told him when it came it was simply Mississippi "hot cat". But we enjoy what we get, the fruit most of all.

Right now while I am writing, Brother Robertson is improving his mind reading the Southern Baptist Handbook. Brother Wood of Missouri is improving his morals reading the Bible. Brother Boyd is improving his physical condition marching around the ship. Two other brethren are nodding in their chairs, and I am making you sleepy, or preparing to. So I had better get up and stir around.

I have just returned from taking the sun out on the front of the ship and it is great. While we were out there a Scotchman started singing the songs of his homeland and a bunch of his fellow countrymen and women and children joined him and we soon had a regular Harry Lauder

show. Old and young were singing, "I'm the Fellow That's Going to Marry Bella", "Stella McCr-r-r-ray", "When I Get Back to Scotland", "Somebody's Waiting", etc. They laughed and wept, but mostly laughed.

Then the whole group bound for Stockholm gathered on the very top of the ship and had their pictures snapped in a group. It was reported that the camera was broken as we came down. If it was I am in favor of advertising the name of the maker so that people may avoid buying hereafter. Anyway if there is a good picture it is bound to be in "water color" with a dozen Baptists in the middle of the Atlantic Ocean.

It is now Wednesday, and in my mind I am looking in on that fine group of people in the offices. Just about this time the press is running off the second half. Mr. Van is watching it fly. Hugh is getting the stitcher ready. Mr. James is seeing that the trimmer is O. K. Miss Emma is regulating the mailing machine, and all the rest are astir. Keep it going; I'm coming back.

WHAT SHALL I DO TO BE SAVED?

This is written in the hope that it may reach the eye and heart of some man or woman, boy or girl who has not yet made his peace with God and made sure of everlasting life. It is almost inconceivable that there is anybody into whose mind this question does not come at some time. It may not come to the lips and be spoken into the ear of another, but surely it is some time in the heart of every one among us. How can a man watch the march of the human race toward the end of life and drop off at the horizon as every one of them does or will, and not ask himself the question whither am I bound, and how may I make a safe arrival on the other shore.

There is no more serious or important question that one can ask himself, or another, than how to be saved, how to be at peace with God, how to walk in fellowship with him and have him as our friend and father in the great day of judgment. All other questions are insignificant in comparison, and can well afford to wait till this is answered. Every business in life can well be laid aside until this one is attended to and disposed of. Reader, have you settled it?

Now it is a strange thing that there should be any uncertainty or diversity of opinion about this matter of the greatest concern in life. Even different churches, or denominations are at variance in their answers. There is only one way to avoid confusion and arrive at certainty. If the Bible, the word of God cannot or does not tell us, then there is no way for us to know. But it was given us for that very purpose, to reveal God to us and show us the way to him. Fortunately there are many places in His Book where God shows us the way of approach and access to him, and he always shows the same way. There is one place where the question is asked in great earnestness and in the fewest possible words and answered as quickly and briefly: "What shall I do to be saved"? "Believe on the Lord Jesus Christ and thou shalt be saved". The question is from the jailer at Philippi and the answer is from his prisoner, the apostle Paul.

The jailer was faced with the evidence of his sins. There were the stripes he had made on an innocent man. There were the stocks that had just fallen from his feet and the chains from his hands as the house reeled under the touch of an earthquake. Here was his sin, and here was God and here was death at hand. And the sting of death is sin. He is surprised at the soothing voice of the preacher, "Do thyself no harm". But that only made his sin appear the worse, and the cry comes to his lips, what must I do to be saved?

Paul is always glad to hear the question and ready to answer it. He didn't have to study a moment. Destiny hangs on a moment, and his answer is quick, "Believe on the Lord Jesus Christ and thou shalt be saved". Paul had been telling about Jesus as Lord and Christ, and he

(Continued on page 5)

singing, "I'm the
ry Bella", "Stella
Back to Scotland",
They laughed and

and for Stockholm
the ship and had
group. It was re-
broken as we came
of advertising the
ple may avoid buy-
e is a good picture
olor" with a dozen
atlantic Ocean.

in my mind I am
o of people in the
he press is running
is watching it fly.
ready. Mr. James
O. K. Miss Emma
achine, and all the
; I'm coming back.

TO BE SAVED?

that it may reach
an or woman, boy
his peace with God
life. It is almost
nybody into whose
come at some time.
and be spoken into
it is some time in
g us. How can a
human race toward
at the horizon as
l, and not ask him-
I bound, and how
the other shore.
or important ques-
f, or another, than
at peace with God,
with him and have
in the great day of
are insignificant
afford to wait till
ness in life can well
is attended to and
settled it?

that there should be
f opinion about this
in life. Even dif-
fusions are at variance
ly one way to avoid
inty. If the Bible,
oes not tell us, then
v. But it was given
eveal God to us and
ortunately there are
ere God shows us
ess to him, and he
There is one place
n great earnestness
ords and answered
at shall I do to be
rd Jesus Christ and
uestion is from the
ver is from his pris-

the evidence of his
he had made on an
the stocks that had
the chains from his
nder the touch of an
n, and here was God
. And the sting of
ed at the soothing
thysself no harm".
appear the worse,
ps, what must I do

ar the question and
n't have to study a
a moment, and his
on the Lord Jesus
ed". Paul had been
and Christ, and he
page 5)

Convention Board Department

R. B. Gunter, Corresponding Secretary

Some people know less the more they study. There are those who once knew how things came to be. They accepted the Genesis account of creation. Now after much scientific study they do not know how things came to be.

The Next Program

It is well for us to begin thinking of the program to follow the Seventy-Five Million Campaign.

1. What do you think of a five year financial objective following this present Campaign? Practically everyone will admit that by having \$75,000,000.00 as a financial objective for this five year period that we have raised more money than we would have without any financial objective. It is reasonable also to suppose that a campaign following this one to be the greatest success must have a worthy financial objective.

In deciding what this objective shall be, it will be necessary to receive from the various causes now supported by the Campaign fund a survey of what they propose to do during the five years following this present campaign and what the financial outlay will be. The psychological effect of a large objective will be very helpful.

2. Would you favor an annual pledge rather than a five year pledge? There are advantages in an annual pledge. In the first place, a person will pledge for one year more than one-fifth of what he would pledge for five years. Another advantage is that with an annual pledge we work all the membership once a year. You give out information once a year concerning all the causes supported by the denomination. You will reach the transient membership of the churches once a year. The individual knows better how and what to subscribe for a one year period than he does for a five year period.

3. Are you in favor of continuing to do our work on the budget plan? One of the most valuable assets of the Seventy-Five Million Campaign is the budgeting of all our denominational work. All the people are giving to all the causes. We have broadened our people's sympathies in the mission and benevolent work. It has produced a more symmetrical development of Christian life.

What we mean by a five year financial objective is that we shall undertake to raise in five years following this Campaign say, \$80,000,000.00, \$90,000,000.00, or \$100,000,000.00 and that once a year we shall go afield to raise in cash and subscriptions, to be paid in cash or to be paid weekly or monthly, a certain amount of the whole to be raised during the five years. It might be advisable to raise one-sixth one year, a little more the next, a little more the next, and so on until the end of the five years. In this way the program will be subject to annual adjustment. We are simply giving these suggestions for you to be thinking of until your association meets.

If we are going to hold union meetings, it is fair to the new converts that all the denominations participating in them shall be given the opportunity during the meeting of setting forth their distinctive doctrines. In doing this, every denomination should be charitable towards the others. All people are entitled to the truth. If these distinctive doctrines are of sufficient importance to maintain separate denominations, they are of sufficient importance to be set forth in that crucial period when the new convert is deciding with what denomination he shall affiliate in order to serve his Master. He has a

right to know what these various denominations which have sought his salvation think of the teachings of Christ concerning the church, its ordinances, its mission, and why they think as they do.

Recruiting the Ministry

We have been impressed within recent months with the recruiting of the ministry by experienced men in business and professional life. News has just come to us of the entrance into the ministry of the Honorable J. L. McMillan, an Attorney at Law, Carthage, Mississippi. Brother McMillan began public life as a school teacher. Later he was Chancery Clerk for Leake County and then became an Attorney at Law. His ability as an Attorney has been recognized for quite a while. Some three years ago, he was elected President of the Carthage Bank.

But aside from his experience and interest in secular work, he has been interested all the while in church work. The first time the writer ever saw him was at a District Association. He has taken considerable interest in Sunday School work in his local Church, and when the Seventy-Five Million Campaign was launched, his Church being without a pastor, he took the lead and put the Campaign over with the assistance of other brethren of the Church. He has attended a number of the sessions of the Southern Baptist Convention.

He states that in 1910 he was convinced that the Lord demanded his services, although he did not feel at that time that his call was immediate and impending. He began at that time preparing himself for his task. He states that in 1920 he felt that the time had come for immediate preparation and then began arranging to take up the work just as soon as he could get rid of other responsibilities then resting upon him. He says that this delay was not approved and that he felt the hand of the Lord severely upon him before he took the step.

Brother McMillan has been a close Bible student and has a clear conception of the doctrines of the New Testament and is familiar with and clear on the doctrines of the Baptist Church. He is a good reasoner and has a splendid and forceful delivery. We feel that his entrance into the ministry will greatly re-inforce the work of the Kingdom wherever he may be led to labor.

The time for the ordination is the second Sunday in August, although he is already preaching.

(Continued from page 4)

now gives the message concerning him anew and direct and personal. The best sermon ever preached is the message to one man. And the heart of every gospel message is, "Believe on the Lord Jesus Christ and thou shalt be saved". Come with your sin, all your sin and guilt. Come just as you are, come without waiting; come without seeking to justify or cleanse yourself. Come to him who is able to save to the uttermost; to him whose blood cleanses from all sin, to him who redeems us from all iniquity. Cast yourself into his arms; trust him for mercy and forgiveness. Lean upon him for strength in your weakness today, and day by day. His grace is sufficient for you. His strength will be made perfect in your weakness. His promise of help is your only hope. He says, "I will never leave thee, neither forsake thee". He is able and will keep his word. The word of the Lord abideth forever. The gift of God is eternal life in Christ Jesus our Lord. We are justified freely by his grace through the redemption which is in Christ Jesus, whom God

has set forth to be a propitiation in his blood through faith. Your part is to trust him, to believe on the Lord Jesus Christ and thou shalt be saved.

DESPERATE NEED IN GREECE

New York, July.—The condition of the poor in Greece is quite as desperate as in any country of Europe, according to cable advices just received by Dr. Frederick Lynch, editor-in-chief of The Christian Work. Dr. Henry A. Atkinson, Secretary of the World Alliance for International Friendship Through the Churches, after a conference with Dr. Fridtjof Nansen, who had just returned from Greece, cables that at least 1,000,000 Greeks are destitute and cannot wait for relief, which is hoped for as the result of the international loan recently approved by the League of Nations.

It is understood that one of the purposes of the American visit which Dr. Nansen will make this Fall is to bring to the attention of the people of this country the impoverished condition of the Greeks and to point out the dangers that threaten America as well as Europe as the result of social conditions in the Old World.

Dr. Lynch, who is Treasurer of a relief fund for the starving children of Central and South-eastern Europe, raised by The Christian Work, is planning to send as large a remittance as possible to Dr. Atkinson to be distributed to the orphanages supported by various churches in the Balkan States and Southeastern Europe through the branches of the World Alliance in those countries.

Pastor Davis of the Tillatoba Baptist church has just closed a very successful revival. He was assisted by Brother J. M. Walker of Aberdeen. The church was greatly revived. There were five professions of faith.

The Hopewell Baptist church at Arkabutla closed out a successful revival on Saturday, the 25th. W. A. Sullivan, pastor at Drew, assisted Pastor E. S. Flynt. There were seven professions of faith, and the church was greatly revived. Money is being raised to build extra Sunday School rooms.

The Ardis Memorial Baptist church of Bossier City, La., Rev. Leon W. Sloan, D.D., pastor, has just closed a good meeting, the pastor doing the preaching, and Prof. W. Jeff Wilcox, also of Bossier City, La., conducting the music. The meeting was held in the new high school auditorium, since the church building was too small to accommodate the crowds in attendance upon the services.

Several street services were held in the heart of the business district. Some of the good results were 39 additions to the church, 17 by baptism and 22 by letter and statement, and a good spirit of revival among the church members.

In the Baptist Record for July 12th there is an article relative to the attendance in Tennessee Baptist College to which our attention has been recently called. The writer of this article is puzzled to know why Union University, though not standardized, can enroll in one session 1,000 students. Dr. W. T. Lowry has furnished this explanation. He says that during the summer normal they enrolled 192 teachers and that these were counted in the 1,001 and that they have a commercial department in that school which enrolled about 190 and that these were counted. In addition to this, Union University is located in a large town and in a railroad center. They have 90 in the preparatory department which are counted. They also enroll many music pupils which go to make up this large number. In addition to all this, Union University is co-educational.

WHAT IS THE TRUTH ABOUT THE BIBLE AND SCIENCE?

By George W. McDaniel

(Continued from last week.)

God's law, "after its kind," is so strongly in force that every one familiar with animal life recognizes its uniformity and universality. These easily observed things in nature are more in harmony with the traditional interpretation of scripture than are they with the theories of the evolutionist. If transmutation has been the method, if one species originated from a different species, why does not transmutation go on before our eyes. Why did the Hippius, the boldly proclaimed progenitor of the horse, remain a Hippius from its origin to its extinction? Clearly because the Hippius was always a Hippius. So with man: since God made the first one he has been a man. Does some one ejaculate "fogyism?" Then let him take the lowest man and the highest monkey and by interbreeding these near relatives produce an offspring and thus demonstrate his theory. Until that is done I must walk in the light of the Bible, experience and common sense.

Elsewhere I have shown that a special creative act of God occurred three times in the first chapter of Genesis precisely where science has the missing links: the origin of matter, the origin of life, and the origin of soul. I do not intend to repeat that evidence here but it is significant that a chapter written centuries before the discoveries of modern science contains the data which science confesses is wanting in its sphere. Genesis reverently understood and Geology probably taught fit each other as glove and hand. One's patience is tried by the superficial and frequently blatant talk about the allegorical and unscientific language of Genesis; by the extravagant pulpit estimates of men who rejected the Bible; by the laudation of alleged scientific methods to the disparagement of the faith of our fathers.

Instead of emphasizing names and expounding theories which discredit the Book, we should, when occasion admits, dwell on the phenomenal fact that in this record, written centuries before science unveiled the modern truths of nature, there is not one scientific blunder or error. We should rejoice that the coincidences and correspondences are so many and so marked that a modern scientist has confessed that "if one should sketch briefly the celestial mechanism of LaPlace, the Cosmos of Humboldt and the latest system of geology, no simpler and sublimer words could be found than those of Moses." We should cling to the Bible on the very first page of which the cardinal truths of our faith are indelibly written: the existence, unity, personality, wisdom, power, government, and goodness of God; the gradual, consecutive, cumulative, and harmonious processes of nature; the origin, free agency, mission, sovereignty and immortality of man. We should hold with tenacious faith the Book of books, the first sentence of which lays the axe at the root of the tree of atheism by announcing God; of polytheism by declaring His oneness; of pantheism by declaring His personality and transcendence; of deism by declaring His activity and government; of agnosticism by positive statements of knowledge; of materialism by affirming the creation of matter and the supremacy of spirit; and of rationalism by presenting the ultimate religious truth as a revelation.

It is not fair to say that the Bible and science are at war. The outcry of hostility is occasioned by misunderstanding and speculation. Misunderstanding: there is an essential difference between the ground of evangelical knowledge and the ground of scientific knowledge. They represent two hemispheres of the world of truth. One is based upon experience, the other is based upon experiment. A personal experience in one and an accurate experiment in the other will not be contradictory; for what God reveals in His Word and in His work necessarily harmonize when both are understood. Speculation: some man with an

hypothesis to prove supposes he has found out some new fact and hastens to announce it. An amusing incident occurred in Louisiana a little while ago. Near Shreveport, road builders unearthed some enormous bones in a deep cut they were making through a hill. Wide attention was attracted by the bones. Geologists inspected them and pronounced their verdict with assurance; the remains of some enormous prehistoric animal. They spoke with such finality that their opinion was generally accepted. It was proposed to raise a fund to mount these bones for exhibition in a museum. Unexpectedly something transpired; an unsophisticated farmer read about the bones in the papers. One day he went to town, called upon an editor and inquired: "Why all this ado about those bones." The editor asked if he knew anything about them. "Surely," he said, and then told that years ago Barnum and Bailey gave a circus in Shreveport, that one of their largest elephants died, that they secured a permit from him to bury it on his place, and that it was buried on the hill through which the road was cut. Exit the theorists, while laughter convulsed the public.

We do well to recall Luther's text: "Forever, O Lord, Thy word is settled in heaven." Ps. 119:89. He had it written in charcoal on the walls of his chamber, and wrought in embroidery on the dress of his servants. Earthly changes reach not the heavenly sphere; and there the Word of God is fixed beyond the touch of disturbing fingers. Modern science has upset the notions of centuries but it is unable to prove the testimony of the Bible to be false. In honesty it should admit the concord between what God has revealed in the ages of the rocks and in the Rock of Ages.

We also do well to recall that the Lord of Life, the One who broke the bands of the grave and crushed the skull of death, put His imprimatur upon the Old Testament. His own words are: "For had ye believed Moses, ye would have believed me; for Moses wrote of me," Jno. 5:46; "For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth," Matt. 12:40; For verily I say unto you, Till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled," Matt. 5:18. Christ not only put His stamp upon the Old Testament, He pre-authenticated the New Testament. John 16:12-15. One cannot destroy the validity of the Bible without impeaching the authority of Christ.

The Bible is the world's most marvelous book. The more it is studied the more marvelous it appears. It is marvelous that it used in the creation account a word for day (yom) which means an indefinite period of time. (Compare Gen. 2:4; Ps. 95:8; John 8:56.) It is marvelous that in the same account the day begins with evening, and chemical light precedes the appearance of the sun, just as geology teaches that the first light was cosmical. It is marvelous that, though Hipparchus fixed the number of stars at 1,022, and Ptolemy at 1,026, twenty-two hundred years before Galileo turned the telescope on the heavens and disclosed innumerable stars, Jeremiah said: "The host of heaven cannot be numbered." It is marvelous that, several thousand years before Copernicus, Kepler, and Galileo taught the true law of the solar system, Job taught the earth is not flat (26:7) and that the movements of the heavenly bodies do not vary (38:12). It is marvelous that, though philosophers like Aristotle and Bacon did not believe the air had weight and thirty centuries before the discovery that it did, the oldest book in the Bible should say: "To make the weight for the winds (atmosphere)." Job 28:25. It is marvelous that, long before Redfield announced his theory of storms showing that they were not lawless, Solomon should say substantially the same thing. Eccles. 1:6. It is marvelous that, centuries before uninspired man discovered the law of evaporation and explained how the waters which flow to the sea do not overflow but return in vapor to water the land,

the Bible should state the fact explicitly: "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers came, thither they return again." Eccles. 1:7. It is marvelous that, twenty-six centuries before Harvey discovered the circulation of the blood the Bible should, in apoeitic description of death, describe the spinal marrow (the silver cord), the skull which encloses the brain (the golden bowl), the lungs (the pitcher at the fountain), the heart (the wheel at the cistern)—a "wheel pumping up through one pipe to discharge through another." Eccles. 12:6f. So marvelous are these and other facts that so competent an authority as Sir John Hirschel expressed the opinion: "All human discoveries seem to be made only for the purpose of confirming more strongly the truths that have come down from on high and are contained in the sacred writings:

"A glory gilds the sacred page
Majestic like the sun;
It gives a light to every age,
It gives but borrows none."

The Bible is a fortress which has withstood every attack from Celsus to Percy Stickney Grant. Men have hurled against it the paper wads of their own fanciful theories ignited from their own powder. There it stands like Jackson at Manassas, "a stone wall"; like Gibraltar at whose base the waves break in fury. The Bible is an anvil upon which infidels have beaten and broken their hammers.

"Last eve I stood beside the blacksmith's door
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
'To wear and batter these hammers so?'
'Only one,' said he, 'the anvil
Wears the hammers out, you know.'

And so, I thought, the anvil of God's word
For ages skeptics' blows have beat upon,
And though the sound of falling blows was heard,
The anvil is unhurt—the hammers gone."

The Bible is a bridge spanning the deep river of life, built of steel and concrete by inspired workmen. The foaming floods have never shaken its adamant foundation. It has never needed repair and no one need doubt its security. On its stone floor, worn smooth by the feet of devout pilgrims, millions have crossed on to glory and by it we must cross over if we would walk with safety.

The Bible is a flower garden. Its lessons are fresher than the unmelted dew on the morning rose. Its truths are sweeter than the honey of Hymettus. Christian, go learn of the bee. It lights and lingers upon the flower where the sweet juices are stored "in a flask fairer than alabaster." It sucks the honey and needs no other proof that the flower-cup holds the nectar. It fills its sack and spreads its heavily laden wings for its return flight to the hive to make food for the young and sweets for man. Go thou and do likewise. Extract the nectar from the blossoms which bloom on every page of Holy Writ. Store the symmetrical cells of memory and heart with the treasures of God's truth and impart these riches to others. Find thy delight in patient, prayerful penetration of God's Word and thy duty in conveying its truths to those who have them not. Say with the Psalmist:

"How sweet are thy words to my taste!
Yea, sweeter than honey to my mouth!"

This reasoning and appeal are, perhaps, not needed by the seasoned Christian. You have been in the crucible and you came out with a faith refined. Not so with our young church people, perchance our own children. The diffi-

t explicitly: "All
yet the sea is not
whence the rivers
ain." Eccles. 1:7.
x centuries before
tion of the blood
scription of death,
the silver cord), the
(the golden bowl),
ountain), the heart
"wheel pumping
harge through an-
arvelous are these
ent an authority as
the opinion: "All
made only for the
strongly the truths
high and are con

nd page

ry age,
none."

which has withstood
rcy Stickney Grant.
the paper wads of
gnited from their
ls like Jackson at
like Gibraltar at
n fury. The Bible
s have beaten and

blacksmith's door
the vesper chime;
the floor
ting years of time.

ad,' said I,
hammers so?'

ou know.'

of God's word
ve beat upon,
g blows was heard,
mmers gone."

ing the deep river
concrete by inspired
have never shaken
t has never needed
t its security. On
by the feet of de-
crossed on to glory
if we would walk

n. Its lessons are
w on the morning
than the honey of
rn of the bee. It
a flower where the
a flask fairer than
oney and needs no
up holds the nectar.
its heavily laden
to the hive to make
eets for man. Go
ct the nectar from
on every page of
mmetrical cells of
treasures of God's
es to others. Find
rful penetration of
in conveying its
em not. Say with

to my taste!
to my mouth!"

are, perhaps, not
Christian. You have
u came out with a
our young church
children. The diffi-

culties that arise from science and criticism are perplexing many of them, are shaking the faith of a few. In certain colleges and universities scriptural teachings are treated with supercilious disdain or smiling ridicule. What are we to do in such a situation? We know that the experiences of life will chasten and change most of them; that greater and permanent difficulties will enter into the very structure of their maturer lives and steady them; that when they shall have felt the broken heart and found the balm in Gilead, the only balm, that when they shall "have passed through the Valley of Humiliation and emerged victorious at the other end, they will not be greatly troubled by science and destructive criticism." But, what are we to do with them in the meantime? What is to become of them in all the days intervening before the lightning falls on the roof tree, or the Angel of Death spreads his black wings over their homes? This much at least we can do: be patient and sympathetic, be intelligently interested in their perplexities, be equipped with the armor of faith for every friendly combat, concede nothing vital, more closely inspect the teaching in the schools, and trust that in God's own good time He will bring them His way.

SHINSEIKWAN LETTER NO. 8

Fukuoka, Japan, 20 June, 1923.

To the Supporters of Newspaper Evangelism:

Dear Friends—More than four months have elapsed since the date of the last letter. The outstanding feature of this period is the absence of Mr. Pieters. For two years Mr. Pieters has put his best into this enterprise, building it up from nothing into an organization which is bringing the Gospel to thousands who can at present be reached in no other way. It has been the child of his thought and prayer and labour. To take up the responsibility of foster-father has been no light task. The past four months have been the most strenuous I have spent for many years: partly owing to the fact that I was learning the business and trying to run it at the same time (alongside part of my own work), and also because of the steady increase in the number of applications for tracts, with the resulting correspondence, thought and prayer. From January 1st to May 31st no fewer than 2,324 fresh applications were received. This means that during that period we had the privilege of presenting the Gospel individually to 2,324 people, and that at their own request: an average of over 460 per month, as compared with 220 which was the average to December 31, 1922.

Another feature of this period has been that we have been twice compelled to vacate our office. The first removal took place shortly after Mr. Pieters' departure, and the second a week ago. The cause of this is the opposition to our work which has been aroused in a certain quarter by Mr. Pieters' article on The Sun-Goddess. A Mr. Takanabe, Buddhist priest and editor of a magazine entitled The People of Great Asia, wrote an open letter to Mr. Pieters in the February issue of that paper, challenging him to a public debate on the subject of his article. I replied that Mr. Pieters was just leaving Japan and would be unable to accept his invitation; however he came down to Fukuoka from Tokyo and carried on a vigorous campaign against Christianity both on the lecture platform and in the press. It did not seem to hinder our newspaper-work, on the contrary was probably responsible for a portion of the increase of applications, but it caused us the inconvenience of a double move. Towards the latter part of February we were politely asked to vacate our office, the reason given being that the room was required: it transpired later, however, that it was the result of Mr. Takanabe's persuasions. A very pleasant office in a bank building was immediately secured and we were looking forward to a long spell of good work in the new place, but within two months we were again invited to quit. This time the manager of the bank (personally a kind and

sympathetic man) told us frankly that he was compelled, though reluctantly, to take this step, because several of their customers had brought pressure to bear on them, insisting that the office should not be let to "those disloyal Newspaper Evangelism people", and because an order to that effect had come from their head-office in Tokyo. I was kept busy trying to find another office, being twice refused on the ground of Mr. Pieters' article. We are now in a Japanese-style house, where we hope, at least, to be left undisturbed.

And now I think it will be in order for me to give some of the impressions received during my four months connection with the Shinsei Kwan. I am immensely struck with the spirit of enquiry (especially in the country districts) which this work is bringing to light. Almost every day's mail brings several responses of this kind: "I have long wanted to know about Christianity, but being in this out of the way place had no one to guide me. I was delighted when I read your advertisement".

Many of the appeals for help are pathetic; here are a few: "I am feeling the loneliness of human life and think that Christ might fill the gap". "I am wandering in the wilderness and weary; please lead me in the right way". "I am feeling very sad because of the death of my brother; please help me to get near to God". "I am an artizan, without any joy or hope in life; my life is meaningless, more like that of a worm than a man; I think that perhaps through Christ I might escape from this condition, but I do not know how to pray or do anything; please help me". "Thanks for your teaching in the newspapers; I have realized how great a sinner I am; please teach me how my sins can be blotted out". "Hitherto my efforts to escape from my sins have been fruitless. Please teach me about a Saviour". "Looking back on my past life I find it full of falsehood. Knowing good I have done wrong. I want to begin a new life. There is no church here, but I saw your advertisement and beg for your help". "I have lost all trust in every one; all seem selfish and heartless; for me the world is utterly miserable; I have wondered if suicide were the only way out: I am drifting like a boat without oars. Yesterday I heard an old grey-headed man preaching in the street of the love of God and was greatly impressed. Is it possible that one so cold and hopeless as myself can be saved?" We wrote to him and he seemed much cheered and asked for an introduction to a church. He writes now that he is attending church and is much happier. Here is another pitiful letter written after receiving the tracts we sent: "Thank for the tracts. There are many things, however, which are not clear to me. Forgiveness of Sins seems too simple, almost trifling and unmoral. I have had a great deal of trouble; was in my second year at the University but had to give it up owing to family circumstances; moreover my mother is out of her mind; sometimes I hate everything and every one. So it seemed that there was nothing left for me to do but to rely on the Shinto and Buddhist divinities. For this reason I have lately read various religious books, but this only brings more perplexity, and sometimes I feel like cursing the gods themselves. Is God's existence real or is it only something men have invented to get peace? If I could only get real living faith."

The second thing that has impressed me is the effectiveness of the newspaper work. There is abundant evidence that it is being used by God to bring salvation to people bound in sin, comfort to those in trouble, strength to the weak and refreshment to the weary. Here are a few extracts from letters received during the past few months:

"The book you sent me was a great inspiration. For the first time a foundation of faith has been laid in my heart; in the midst of my deep poverty Hope and Love have arisen. My troubles do not now affect me as they did before". "A longing of many years has at last been satisfied. My heart which was as thirsty as the sandy desert, drank in the teaching of the books you sent. Now

my heart, which was as cold and dark as a tomb, is filled with light and joy". Later she wrote, "All my doubts and discontent and contrariness have disappeared". Some weeks later this young woman visited the office and I was much struck by her quiet confidence in God. She had never been inside a church; the work of grace in her heart was the result of Newspaper Evangelism.

In September of last year a lady wrote in great distress of mind, on account of domestic trouble. Three months later she wrote, "Since I believed in God my distress of mind is gone. I am attending church on Sundays". In April she writes, "Many thanks for all the help the Shinsei Kwan has given me. I am very much changed; all my discontent has gone; I am really born again through God's grace".

A student in a Normal school writes, "Thanks for the tracts, which I have read several times with great interest. My family is Buddhist but I cannot believe Buddhism. Weak as I am I want to believe in the one true God and the Lord Jesus Christ, and try to win others out of their sin and darkness".

One in great mental distress wrote, "I am reading your exposition in the newspaper; I feel drawn to religion. My heart is lonely; how happy I should be if I could experience the love of God. About five years ago I got a diploma from a college in Tokyo, but of what use is it to me now?"

Three months later he wrote, "I had been thinking of studying Buddhis but have decided that as it is only negative, it cannot help me. Besides Christianity is the only religion that teaches Prayer". A month later he wrote, "My faith is growing little by little. I feel that I have been snatched from the brink of despair. I hope to be baptized before long". An electrical engineer of the South Manchurian Railway, back in Japan on account of illness, writing a very good English letter to express thanks for the tracts sent, after gently criticizing one of the books on the score of being too slangy, went on, "The most wonderful book is the Gospel by St. Matthew. I feel the infinite love of God in every word of it. We cannot doubt the Divinity of Jesus Christ when we read this wonderful scripture. I read it several times as a student, but could not catch its real meaning: now I understand it", and he concludes, "I do not regret though my illness might prove fatal, for I believe that we can have eternal life in Jesus Christ".

A nurse in a small hospital a few miles from this city has been in correspondence with us since the end of January. Members of our staff have met her a few times. Towards the latter part of May one of them called at the hospital and found her rejoicing in the grace of God. She gave the following account of her experience: "I used to be a very earnest Buddhist; my rosary was hardly ever out of my hands. After reading your tracts, by which I was much struck, I was perplexed which to take, Buddha or Christ. Then I had a dream in which I saw myself dead. The meaning seemed clear to me: I was saved through Christ, and therefore whether living or dead, it was all right. Since then I have several times experienced the value of prayer in difficult circumstances. But oh, why did I not know about this before? If I had my whole family, which is now distracted through sin, might have been saved". This question, "Why didn't I know this before?" has come more than once to us lately and has stung me. It is a challenge to us out here and to you at home. Is it because we were not doing our best to help them?

Others have come into faith only after many months of correspondence. Looking through the card index I find a record of T. H. baptized after 20 months; K. T. after 13 months, and now entered in the Theological Department of Aoyama College. The record card of another shows that he was baptized after 17 months, during which he passed through many vicissitudes, patiently shepherded by the office staff.

Yours faithfully,
T. W. ROWLAND.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
 MRS. R. L. BUNYARD, *1st Vice-President*, Madison
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw
 MRS. C. LONGEST, *3rd Vice-President*, University
 MRS. J. K. ARMSTRONG, *4th Vice-President*, Louisville
 MRS. JAMES CHAMPLIN, *5th Vice-President*, Hattiesburg
 MISS JENNIE WATT, *6th Vice-President*, Columbia

MRS. A. J. AVEN, *W. M. U. Vice-President*, Clinton
 MRS. P. I. LIPSEY, *Recording Secretary*, Clinton
 MISS PANNIE TRAYLOR, *Young Peoples' Leader*, Jackson
 MRS. D. M. NELSON, *College Correspondent*, Clinton
 MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg
 MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson

MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson

MRS. HENRY F. BROACH, *White Cross Work*, Meridian
 MRS. H. J. RAY, *Mission Study Leader*, Grenada
 MRS. HENRY F. BROACH, *Personal Service Leader*, Meridian
 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
 MISS M. M. LACKEY, *Treasurer*, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. R. L. COVINGTON, *1st District*, Hazlehurst
 MRS. H. L. MARTIN, *2nd District*, Indianola

MRS. Wm. B. JONES, *3rd District*, Baldwin
 MRS. R. L. CARPENTER, *4th District*, Crawford

MRS. W. J. PACK, *5th District*, Laurel
 MRS. E. W. HEWITT, *6th District*, Summit

"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER".

As August comes in we realize that our second quarter has begun. Sister, how did the Slogan take with you last quarter? How many other sisters have you talked to about it? Are you seeing to it that each Mother and Daughter in your church will be faithful to this Slogan? Let us work, work, work. Let us pray, pray, pray.

We gave a call through this Page some weeks ago in regard to the time and place of meeting of our Associations. This of course refers to the time and place of those meeting separately from your regular Association. Very few of our sisters have responded to this call; so again we ask that you will kindly give us this information at once. It is necessary to make out the itinerary for the office workers early.

As we enter upon this second quarter we are reminded that before it closes our Colleges will have opened their fall session. Our Scholarship Girls will want to enter at the very opening. Funds for these girls should come in rapidly from now on. To date we have only received \$63.80. And may we whisper to you Vice-Presidents and Associational Superintendents that all of this except \$10.00 has come from the Fifth District. Let us get busy. Every society will want to have a part in this love gift.

The heart of your Secretary is filled with joy at the splendid responses that have come to her call for the list of the names of our mothers and daughters from the various churches. It is not out of place just here to express special appreciation for the Superintendent of Lebanon Association, Mrs. H. K. McLemore. She has certainly left no stone unturned and the responses to her work are most gratifying. Will not others send in these lists as speedily as possible? Will not we all join with Mrs. McLemore and while we work, work, work, continue to pray, pray, pray?

The Encampment at Hattiesburg meant much to our sisters who had the privilege of attending. Miss Mather's class in "The Woman and the Leaven of Japan" and Miss Bucy's in "A Decade of W. M. U. Service" and Miss Traylor's work among the young people all left splendid and lasting results. The Conference hour led by all three of these workers and in which so many women took part was perhaps the most helpful hour of the day. We are so thankful for our co-laborers.

Immediately following the Encampment at Hattiesburg came the one in Tate county. The Agricultural High School buildings at Senatobia were used for this purpose. From the early Monday morning hour to the close of the meeting the beautiful campus was alive with people, some old, many young. Our work here which began at eight o'clock in the morning with a story hour led by Miss Traylor, a class hour for women led by Miss Bucy and assisted by Miss Lackey, an open Conference Hour led by all three of these workers extended throughout the entire day, ending with the Sunset services led by Miss Lackey. It was a great week and one that fills a great need in this portion of our State. Your Secre-

tary has a longing to see such an Encampment in every county in the state, especially where we have Agricultural High Schools.

The New Opportunity for Baptist Women

By Mrs. Helen Barrett Montgomery

An address delivered on July 26 at the Baptist World Alliance

"Jesus Christ is the great Emancipator of women. He alone among the founders of the great religions of the world looked upon men and women with level eyes, seeing not their differences, but their oneness, their humanity. He alone put no barriers before women in his religious teaching, but promulgated one law, equally binding upon men and women; opened one gate to which men and women were admitted upon equal terms.

A striking illustration of his casteless, sexless attitude is found in the story of his conversation with the Samaritan woman by Jacob's well. She was only an ignorant woman of the town, of loose virtue, and yet to her Jesus opened up the deep places in his gospel, revealing to her that which he had not yet told to any of His disciples—"I that speak to thee, am He"; "He who drinks of the water that I will give him shall never thirst"; "God is a Spirit, and they who worship him must worship him in spirit and in truth".

In the mind of the Founder of Christianity there is no area of religious privilege fenced off for the exclusive use of men. In this attitude Jesus Christ stands absolutely alone among religious teachers.

The new implications in regard to the position of women had an immediate effect on the practice of the rising Christian. So great was the change that expressions of the new liberty for women had to be checked by the Apostle Paul, in the interests of the reputation of the church and the decent and orderly conduct of its business. But the significant thing is not the caution to the women, but the presence of a new driving force in the rising Christian community, revealed in the activities of the women—the seven daughters of Philip who prophesied; Priscilla and her husband who had a church in their house, and who took Apollos and instructed him; Phoebe, servant of the church, who carried under her robe the manuscript of the letter to the Romans; and that long list of women who find a place in the closing greetings of Paul's letters.

As the up-gushing springs of the new life in Christ mingled with the turbid stream of Greek and Roman civilization, much of the beautiful and freedom of the way was lost, and women were shut up again in the prison of inhibitions and conventions. But Christianity never wholly ceased to feel the powerful upthrust of the Master. His ideals and ideas were working like yeast in the lump of Christian civilization. Today they emerge into open view in the growing power of democracy and in the enlarging sphere of women. Back of all the urge of democratic ideals as regards state and sex, stands Christ, the Emancipator.

It is but natural that so democratic a body as the Baptists should be among the first to further

and to recognize the emancipation of women. For hierarchies, of every name, have an instinctive reaction consistently opposed both to both democracy and its handmaid, the emancipation of women. It has been the radical Christian groups who have seen most clearly and maintained most fearlessly the separation of church and state, and the full participation of woman in all the activities of organized Christianity.

What, then, are the opportunities of Baptist women in this great new day? I shall mention but three: "Education", "Organization", "Service".

Women and Education

Today, for the first time on any world-wide scale, women have opened to them the educational facilities of civilization. The new generation can hardly realize what were the educational disabilities of women in the past, shut out, as they were, from the great universities, from the professional training schools and from the practices of the liberal arts. Most of the great civilizations of the past have builded themselves upon a foundation of ignorant and repressed womanhood and motherhood. Shut out from the kingdoms of education, are philosophy, literature, government and society, the mothers of men have led their cramped and thwarted lives. Civilizations builded on such foundations could not stand. They carried within themselves the seeds of death.

But now at length the spirit of Jesus has triumphed. He has said to the sleeping spirit of womanhood:

"Little daughter, I am speaking to you. Rise!" and the women of the world are today stirring with a new life.

If Baptists would maintain themselves in this new age, they must heed this voice of the Master. If both boys and girls can not be given the fullest training, then let the girls receive it first, in the interests of the race. For it is to the mothers that we commit absolutely the training of the coming generations during the first six most significant and impressionable years of life. Ignorant and superstitious mothers can render largely futile the best plans of education and the boldest ideals of reform. If we are to build the coming kingdom, we must begin with the women. The answer to the petition of the Lord's Prayer, "Thy kingdom come on earth" is dependent on the Christian education and training of the mothers of men.

Although this ideal is recognized by a few advanced thinkers, it is but dimly discerned by the vast majority. The Indian women who are in training, are only a fraction of the pupils in Indian schools. Even our Baptist schools have many more boys than girls. If the terrific problems of India are to be solved we must see to it that we have as many and as thorough schools for girls as for boys; that every Christian man has the opportunity to select for his wife an intelligent, trained Christian woman. In China the number of women in schools falls far short of the number of male students.

(Continued next week)

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Columbia, Miss.,
July 30, 1923.

Dear Editor:

Just a word from the Columbia Union No. 1. We have a band of the most energetic and enthusiastic workers in the state. Each one backs up the other, and we are striving toward definite things. This month members of our B. Y. P. U. have attended conventions and made talks. I bet we have something in our Union that none of the others have, and that very important something, or some one I should have said is a boy preacher seventeen years old. We have a splendid president, a boy who is always full of "pep" and ready to do more for Christ. We are all backing him up and co-operating with him. We are expecting to accomplish great things for Christ.

Another nice thing about our Union is the way our members do personal work.

We want the prayers of all our Christian friends from all over the State and we might call on you soon and see if you are true friends because we are ready to start something big and wonderful for God's cause.

MAMIE LOU FORTENBERRY,
Cor. Secty.

SUNDAY SCHOOL CONVENTION

The Hancock County Sunday School and B. Y. P. U. Convention was scheduled to meet at Corinth church in the western part of the county at 10 A. M. on July 29th; but at that hour there was a heavy downpour of rain which continued until nearly twelve o'clock. However, by 1:30 P. M. a goodly number of the people of the community and a scattering attendance from various parts of the county had assembled, and in the absence of the officers of the convention the meeting was called to order by Mr. W. W. Stockstill of Bay St. Louis, who was elected temporary chairman, and Miss Rosa Moon, also of Bay St. Louis, was chosen to serve as temporary secretary.

After reading the reports from the Sunday Schools represented there was a general discussion of the Sunday School Objective by Messrs. Yarborough of Hattiesburg and Rushing of the Bible Institute and others.

The County Encampment was the next topic on the program, and after a discussion of the first meeting held at Bay St. Louis, June 25-29 by the chairman and others, an interesting and instructive paper on the Encampment Objective was read by Mrs. W. W. Stockstill.

Dr. J. L. Johnson of the Woman's College was on the program for an

inspirational address, but could not be present. However, Brother Yarborough of Hattiesburg made a good substitute and spoke earnestly and interestingly for a greater effort and better preparation along evangelistic lines in our Sunday School and B. Y. P. U. work. Before the meeting adjourned arrangements were made for Brother Yarborough to return to the community later in the season and put on a Sunday School Normal.

Because of the lack of time and the absence of the speakers all other topics on the program had to be passed. While the meeting was not largely attended, we feel that it accomplished much good.

The convention adjourned to meet with the Harmony church on the fifth Sunday in September.

REPORTER.

MADISON COUNTY ASSOCIATIONAL RALLY

The first quarterly Associational Rally met with the Camden church July 27th, 1923, Miss Lucy Cox, Associational Superintendent, presiding.

Mrs. Riley, Young People's Leader, had charge of the program and the Young People were very much in evidence.

The Sunbeams from Canton gave a very interesting demonstration, followed by the Madison R. A., a young but certainly promising bunch.

The Flora and Canton G. A.'s rendered their demonstrations in a very creditable way. The Misses Clower of Camden delighted all with two special messages in song. After the devotions in the afternoon led by Mr. Bunyard, the meeting was turned over to Mrs. Bunyard, the Superintendent for this District. She told in such a realistic manner all about the Y. P.'s program at the Kansas City Convention, also information of importance along several lines of the W. M. U. work.

Rally was dismissed by Mr. Hammack of Flora. A delightful plate lunch was served at the noon hour.

THE COLLIERVILLE MEETING

By Ben Cox

It has been my pleasure recently to hold a meeting at Collierville, Tenn. The attendance was good all through, and at night many stood.

The evangelistic opportunity was not as good as at many places, owing to the fact that about 90% of those who attended were already members of some church. I found the Christian people very much interested in the deeper things of the spiritual life.

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

DO YOU PLAN TO BUILD OR REMODEL?



Reflecting Crowded Conditions in Ten Thousand Southern Baptist Churches

The Sunday School Board offers as a missionary contribution to the churches the service of its Architectural Department. The Board employs in this Department a graduate architect and a trained draftsman both of whom have had years of practical experience. If you plan to rebuild or remodel, or if you plan to erect a pastor's home, write for statement of the service which we render. Free booklets offer suggestive plans and cover every essential phase of the building movement. Large wall charts, including the above drawing, are offered without charge to help you in your building campaign.

Address Architectural Department, Baptist Sunday School Board, Nashville, Tenn.

Just from the press—A new book, "A Complete Guide to Church Building" (\$2.50), by P. E. Burroughs, Educational Secretary.

BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS

NASHVILLE

TENNESSEE



Hillman College

CLINTON, MISSISSIPPI

An Accredited Junior College for Young Ladies. Endorsed by the Baptist State Convention. Located at Clinton, the Baptist Center of Mississippi.

In the opinion of many, the best located girls school in the State. Write for Catalogue.

M. P. L. BERRY, President

Ten were received into the church. It was an impressive sight one night when three sisters were received for baptism.

Brother J. P. Horton, the popular pastor, has a very warm place in the hearts of the people of Collierville—not only the Baptists but all others love him.

Blank—I approve of Safety Week, don't you?

Speed Fiend—You bet. It'll educate the pedestrian to be so careful that we can simply cut loose and not think at all.

She—What are you thinking of?
He—Nothing.
She—Oh, do take your mind off yourself.

"I suppose the young man thought he would live with his wife's parents?"

"That's what he thought, but her father was too smart for him."

"What did he do?"

"Before they got back from the honeymoon he sold the old home place and moved to a hotel."

FOR SALE

Nice Seven Room Residence in Clinton. Write or call,
Dr. H. F. Garrison,
Clinton, Miss.

BLUE MOUNTAIN COLLEGE

The Mississippi Baptist Convention made provisions last fall which were intended to place Blue Mountain College and Woman's College on the Recommended List of the Southern Association.

Blue Mountain College had already met most of the conditions necessary but went immediately to work on plans to meet the rest. She expects to meet all necessary conditions.

The head of no department will have less preparation than the M.A. degree and at least three departments will have professors with preparation far beyond the M.A. degree.

Improvements are in progress this summer which are expected to cost about \$40,000.00. Important material improvements were made last year and the year before.

When the fifty first annual session opens next September, the college will be better prepared than ever before in its long history to offer the comforts and the educational facilities which the country now demands.

The new Department of Christianity and Social Relations will be headed by Dr. E. B. Hatcher, B.A. and M.A. from the University of Richmond; Th.M. from the Southern Baptist Theological Seminary and two years of Post graduate work in Johns Hopkins University.

The new head of the Department of Modern Languages has the B.A., M.A. and Ph.D. degrees from the University of Pennsylvania.

All other departments will be headed by teachers of standard educational qualifications and teaching ability proved by successful experience.

We claim that no school in Mississippi offers better advantages than Blue Mountain College offers in Music, Art, Expression or Home Economics. If you want the proof we shall be glad to furnish it.

Write for our beautiful new Semi-Centennial catalog.

51st annual session opens September 19th, 1923.

W. T. LOWREY, LL.D., President,
MRS. M. L. BERRY, Lady Principal.
Blue Mountain, Tippah County, Mississippi.

PREACHER ORDAINED

On the fourth Sunday in July, the Baptist church at Blue Springs, Miss., ordained to the full work of the ministry, Elder W. J. Roberts. The writer preached the ordination sermon, Brother A. L. Mays examined the candidate, and Elder H. G. West prayed the ordination prayer and delivered the charge to the candidate and the church. A large crowd was present and listened with intense interest throughout the entire service. Brother Roberts, after attending high school, spent about four sessions at Clarke College. He is now pastor of the church at Tula, Miss. He is a most excellent man and we pray for the greatest possible success for him in the ministry.

T. A. J. BEASLEY.

UNION

The meeting here began the third Sunday in July and continued for eleven days.

We had with us Evangelist W. J. Ray of the Home Mission Board and E. A. Patterson, his singer.

Some excellent work was done by these brethren.

Dr. Ray is a sane, safe, sound and constructive evangelist, and Brother Patterson is a consecrated and able song leader and an excellent soloist.

I recommend them to any church, for they will strengthen the church in doctrine and consecration, and help them to go after the lost.

During our meeting thousands of chapters in God's Word were read. Seven agreed to tithe, two united

with the church, and all of the organizations of the church were helped.

Mrs. Patterson came to be with us. We were glad to have her, and her work among the women was much appreciated and very helpful.

We feel that we are ready, since they have been with us, to put our hands to the task, and work harder and more faithful in the Master's kingdom. Time alone can show the good they have done us.

We wish for Dr. Ray and Mr. and Mrs. Patterson much success in this wonderful work they are doing.

G. O. PARKER, Pastor.

GRENADA CO. S. S. CONVENTION

Report of fifth annual Baptist Sunday School Convention of Grenada County, which met with Bethel church, four miles north of Holcomb, July 22nd. A big crowd in attendance.

Opening song, 'Higher Ground.' Devotional by Mr. W. H. Martin, Luke 10:38-42, Mark 14:3-9. Mr. C. C. White, president, takes charge. Miss Minnie Brown makes interesting talk on Cradle Roll, Its Organization and Good Results. Sermon by Rev. S. P. Morgan, text Ezekiel 17:14. Appointing committees. Adjournment.

Afternoon session began at 2 p. m. Song, At the Cross. Report of committees.

Following officers elected for coming year: C. C. White, president (re-elected); W. H. Martin, vice-president (re-elected); Mrs. J. W.

Hayden, secretary and treasurer; Mrs. H. W. Alexander, county organizer, with five beat officers to assist; Mrs. C. C. White, dependable worker.

Report of past year's work by county organizer.

Special music, Mr. and Mrs. Golden and daughter.

Miss Minnie Brown of Indianola spoke on Beginner's and Junior's Work. Talk by President C. C. White. Short talk, Rev. J. R. G. Hewlett.

Adjourned to meet with Pleasant Grove church next year, first Sunday in August.

MRS. H. W. ALEXANDER,
Secretary Pro Tem.

JOHN F. CARTER

The Board of Trustees of Clarke Memorial College desire to make public their appreciation for the splendid and sacrificial service to the public, the denomination, and Clarke Memorial College by Brother John F. Carter, Th.M., the retiring President.

Brother Carter came to Clarke as a young man with promise and scholarly attainments to take charge of the Chair of Greek. This position he filled with credit to himself and the institution for two years. His pupils spoke in highest terms of him as an instructor. While doing his work as a professor in the institution, the Presidency became vacant and he was asked by the Board of Trustees to step into this executive position.

During Brother Carter's adminis-

tration he has secured excellent teachers for the faculty, quickened the conscience of East Mississippi Baptists for the institution, graduated large classes, secured membership in the Association of Secondary Schools, adjusted the course of study so that Clarke is gaining recognition as a Junior College, and raised the standard of work done in the College to where the leading higher institutions are beginning to take the work done at Clarke at face value.

Our prayers and good wishes go with Brother Carter and his family as he goes to take a post-graduate course to prepare himself further for even greater usefulness.

BOARD OF TRUSTEES OF

C. M. C.
Jeff Kent,
J. C. Richardson,
Committee.

PHALTI

Rev. J. A. Lee of Tutwiler, Miss., did the preaching for us in our recent revival at Phalti. This is a great church and we were blessed with the services of a great man of God. There were four additions to the church by baptism and the church greatly helped. Brother Lee is one of the greatest preachers of Mississippi and is a man full of the Holy Spirit. To our Lord belongs all honor and praise. N. J. LEE.

"Looks like this is woman's day." "Eh?"

"We have taken powder away from the boys, but the girls are using more than ever."

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

Nineteen States during the recent legislative sessions adopted laws strengthening the provisions for prohibition enforcement.

In 1917, according to the Columbus, Ohio, Dispatch, 43 cases of alcoholic insanity were admitted to the state hospital. During the fiscal year ending July 1, 1922, the total was only 15.

"What is international comity?"

"Why, son, international comity is that doctrine by which the United States is obligated to give everything and get nothing."

The Primitive Methodist Conference in Liverpool, England, have sent congratulations to the American people on the "wonderful success" of American prohibition.

The United States could receive a visit from Miss Maude Royden about once a year with great benefit. No English woman will ever be received with warmer welcome.

The select committee on betting appointed by the British government after visiting Epsom reported that the only thing which mattered was the betting. The horses did not count.

The Supreme Court has held that both the State and Nation can punish liquor offenses, so that when a violator is inadequately punished by one authority he can be immediately arrested and tried by the other.

"It is to be hoped," says the New York World, in referring to the recent proposal of the State Department, "that foreign powers will not be weak enough to consent to such an unprincipled horse trade." But it isn't a horse trade. It is horse sense.

The anti-prohibitionists lack the first elements of sportsmanship. The first thing that a sportsman is taught is to accept a licking like a man. The anti-prohibitionists were licked and licked well and have been squealing about it ever since. They have been trying to wriggle out of the verdict.

The Deadwood Daily Telegraph of Deadwood, South Dakota, says, "It is up to the people of this nation to instruct their representatives in Congress to take action which will put an end to the present insufferable conditions along the Atlantic coast." The statement refers to rum smuggling.

Mr. Charles A. Gage, Chairman of the Committee on Music of the International Kiwanis, in his report delivered to the convention of that body at Atlanta, Georgia, urged all Kiwanians to forbid the singing of songs making light of the 18th

Amendment. His suggestion was vigorously applauded.

Seizure was made in New York of a counterfeiting plant for turning out government revenue stamps and false whisky and champagne labels. This stuff was to be used on moonshine whisky and presumably the consumers would have been convinced that they were drinking "good old pre-war stuff."

It should be noted that the proposal of the American State Department is not for the declaration of a general 12-mile limit to American waters. It would extend the limit to that length by a special treaty for special purposes only. In return, the immunity of ships carrying liquor under seal would be restored.

It has been suggested that the interest of the American government in the seizure of liquor supplies on foreign ships is to be located in the difficulties experienced by the dry American marine in competition with wet ships. But the dry American marine is experiencing no such difficulty. On the contrary, American passenger ships are enjoying enormous prosperity.

The Evening Dispatch of Edinburgh, Scotland, says:

"The American people are neither hypocrites, nor tyrants, nor fools." Thank you, Dispatch! How the Dispatch found it out is more than we can understand, inasmuch as Dr. Nicholas Murray Butler and other American strangers have recently been assuring the English and Scotch that the exact contrary is true.

The National Education Association reports that the nation in 1920 spent \$17.00 for luxuries to each dollar that it spent for education. Why doesn't the National Education Association throw aside its timidity and come right out and tell the American people who and what it is that has blocked the bills for the equalization and improvement of educational facilities throughout the country?

A step of far-reaching significance was taken in Washington recently when a court issued a sweeping injunction against three men, ordering them to refrain from the sale of liquor at any point in the city. Heretofore injunction proceedings were based upon a locality. Under the new policy any bootlegger is liable to be found guilty of contempt of court on his second offense, in cases where he has been enjoined.

Early in its political life the United States prohibited the importation of slaves. Suppose that in those days any nation had given clearance papers to ships authorizing the transportation of cargoes of

slaves to China, and that ships had hovered outside the three-mile limit of the United States and there supplied illicit dealers in slaves who put off from shore in boats. The present West Indies smuggling trade in liquors is exactly a parallel case, except that if anything, it is worse.

OUR GLORIFICATION IN CHRIST

Paul writes of Him, Are ye in Christ Jesus, who is made unto us wisdom, righteousness, sanctification, redemption, that according as it is written, "He that glorieth, let him glory in the Lord". The dear old hymn says:

"In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the wealth of sacred story
Gathers 'round its head sublime."

The first of our series of sermons was, "Our Crucifixion in Christ". This closing sermon in the series is, "Our Glorification in Christ". And so we have had Crucifixion, Resurrection, Baptism, Our Standing and Life in Christ, Our Praying in Christ, and Our Sanctification in Christ; and winding up the series with Our Glorification in Christ. There would be no hope for glorification unless we had started with crucifixion. The cross must precede the crown. Paul says to Timothy:

"If we suffer, we shall also reign with him; if we deny him, he also will deny us." 2nd Tim. 2:12.

"Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

"It is a faithful saying: For if we be dead with him, we shall also live with him." 2nd Tim. 10:11.

To the Romans he writes:

"The Spirit himself beareth witness with our spirit, that we are the children of God:

"And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:16-18.

I like Paul's words here, "For I reckon". He has made a cool calculation about this matter,—put two and two together,—worked out the proposition and the solution is, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

To the Thessalonians he writes:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and

with the trump of God; and the dead in Christ shall rise first." 1st Thess. 4:16.

Notice here especially, "The dead in Christ shall rise first". So that death has not separated them from Christ. Well, indeed, may Paul say:

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

It winds up with, "In Christ Jesus our Lord", don't forget that.

"O, death, where is thy sting? O grave, where is thy victory?"

"The sting of death is sin; and the strength of sin is the law."

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1st Cor. 15:55.

In Revelation we read, "Blessed are the dead who die in the Lord."

Nellie Conroy was a wonderfully interesting character. She was the first convert of Mr. Charles Crittenton, a wealthy, worldly Episcopalian, who lost his little daughter Florence and was all broken up. He came close to God and wanted to do something in memory of Florence. He started work in the slums. One night he talked to Nellie Conroy, a girl of the street. She was converted, and he with tears in his eyes, said, as he left her, "Nellie, go and sin no more." And she, with tears in her eyes, looking at Mr. Crittenton, said, "But where shall I go, Mr. Crittenton?" And there was no place for her to go. Mr. Crittenton said, "By the grace of God there shall be." And he started the Florence Crittenton Mission. He kept on building rescue homes until he had built seventy-four of them in different parts of the world. It was my honor and pleasure to be associated with him for a time. One afternoon I went in company with him and a Methodist preacher, into almost every Red Light House in

WANTED

1,000 Christian Workers, men and women, to place our Bibles, Testaments and Religious books in homes. Big profit. Full or spare time. JOIN HANDS WITH US. Write TODAY for FREE information. Wilmore Book and Bible Company, 443 South Dearborn Street, Chicago, Illinois.

WANTED—A representative in every county for the best line of Bibles and religious books of all kinds. Can offer either spare or full time contract. This proposition not only will afford you a handsome income but will also give you an opportunity to do a great Christian service. Write me at once for particulars. Give exact address including county. A. M. Overton, Toone, Tennessee.

REINHARDT COLLEGE Get your boy and girl into this mountain climate in Southern Blue Ridge. Coeducational Junior College of Southern Methodist Church. Cost, \$200 for nine months. Write today. President R. C. SHARP, Waleska, Georgia.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

LOUISVILLE, KENTUCKY

Next session of 32 weeks opens Sept. 18th. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of the Southern Fund. For catalogue or other information, write to

E. Y. MULLINS, President

Little Rock. Never shall I forget the wonderful manner in which he approached the girls and women in the Red Light District. Well, Nellie did have a place to go,—to the Florence Crittenton Home, and Nellie saw the day when she stood before thousands in that great building, Cooper's Union, New York, thrilling them with her eloquence. But she didn't last long, the seed of disease was sown in her body, and "Whatsoever a man soweth, that shall he also reap." She lay on her death bed; she asked the friends gathered there one day to read the Bible. "What shall we read, Nellie?" "The Beatitudes." They turned to the 5th chapter of Matthew and read the Beatitudes. "Blessed are the meek," etc. When they came to the end Nellie said, "There is one more." "No, Nellie," she said, "another one yet, another Beatitude, 'Blessed are the dead who die in the Lord.'" And that is a glorious beatitude, for when we come to death there will be glory for us if we are in Him. That is the reason Bunyan could say on his death bed, as the weeping friends gathered round: "Weep not for me, but weep for yourselves. I go to the Father of our Lord, Jesus Christ, who will receive me though a sinner, where I hope to praise Him forever." For that reason Moody could say, "Heaven is opening, earth is receding, God is calling, and I must go."

I went to the Christian Endeavor meeting in Montreal, in '93, then to the World's Fair in Chicago, then to some preaching appointments in Missouri. On coming home to Lone, Ark., I found my only brother on his death bed. It has always been a mystery to me why he should be taken and I left. I am the last of ten children and have been the sickliest one of them all. I think sometimes I am like a rusty hinge on an old gate. While he was the picture of health, brilliant, said to be the brightest student that High School ever had; eloquent orator, and yet he died at 23. Just before he left us he said, "I am kissing the lips of Jesus, the Saviour's arms are underneath me. I am standing on the peaks of angels." Yes, if we are in Him there is glory for us even when death comes, because there is a looking beyond death, because we can say with Job:

"I know that my Redeemer (Vindicator) liveth, and that in the latter day He shall stand upon the earth, and though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another."

Glory for us because Jesus says: "Because I live ye shall live also." Hear Him as He meets Martha, the weeping sister of Lazarus, at Bethany. He says to her, "Thy brother shall rise again." "I know, Lord, that he shall rise in the last day." Hear Him as He says these blessed words of help, hope, and cheer which will come down through the ages to the millions: "I am the Resurrection and the Life. He that believeth in me, even though he were dead,

yet shall he live, and whosoever liveth and believeth in Me, shall never die. Believest thou this?" And as He asks that important question of three words, of Martha, so He asks it of us: "Believest thou this?" Believest thou this? If we really believe this there is real glory for us. If you have not already done it, please read 1st Cor. 15, with a view to noticing the wonderful gain and glory which comes in the resurrection. "Sown in corruption, raised in incorruption, sown in dishonor, raised in glory." There is nothing so lacking in honor and glory as the dead body, but resurrection will bring glory. "Sown in weakness, raised in power." I am never so impressed with weakness as on funeral occasions; they show the weakness of death. The loving wife calls earnestly to the husband to say one more word; the loving husband calls earnestly to the wife to give just one more glance; but all in vain,—the weakness of death. Alexander conquered the world, but his body became food for worms; Napoleon was mighty once, but he succumbed to the weakness of death.

Just before coming up stairs tonight, I was looking over that wonderful poem which was the favorite of Abraham Lincoln:

"Oh, why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave."

The hand of the king that the sceptre hath borne;
The brow of the priest that the mitre hath worn;
The eye of the sage and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap;
The herdsman who climbed with his goats up the steep;
The beggar, who wandered in search of his bread,
Have faded away like the grass that we tread.

So the multitude goes, like the flower or weed,
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

'Tis the wink of an eye; 'tis the draught of a breath
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud;
Oh, why should the spirit of mortal be proud?"

Wonderful again, because sown a natural body, raised a spiritual body. Sown in all the weakness associated with the natural, raised with all the

glory associated with the Spiritual.

I told you last Sunday night of the dear woman at the General Hospital whose husband deserted her before the baby was born, and whose baby nine months old, died in the same hospital. You remember how, on last Sunday night, Brother Pullen whispered to me, "I want to donate a casket and automobile," and you remember how Brother Arata stood at one door and Brother Moore at the other and the people gave money to help in the matter. We had the funeral the next day at Thompson's, and on the way to the cemetery we stopped at the hospital because the little mother felt that she must see the baby once more. So Mrs. Hill took the little body out of the casket, and wrapped a cloth around it and carried it in. A screen was put around the bed. The little mother was so weak she could not sit up to look at the child, so the nurse turned her over on her side. I groaned in spirit as I stood by looking on. I said, "Thank God, the time is coming when there will be no more scenes like this,—when in Him we shall have victory over death. I thought as I stood there of the wonderful scripture: 'The Lord himself shall descend . . . and the dead in Christ shall rise first.' Yes, if Christ should come tonight this dear little nine months old baby would rise, because I firmly believe that all who die before the age of accountability, die in Christ. This little one would rise first, and then the dear mother would be caught up together with it. That is glorifica-

(Continued on page 14)

Tennessee Military Institute

A school where orderliness, respect for government, and the desire to make good replace recklessness and the "don't care" attitude; where every boy is put on his mettle to measure himself by established school standards. Good name of school rests on thorough academic work, efficient military training and physical development, and the spirit of T. M. I., which inspires boys to their best achievement. Sound government through sensible restraints and incentives to good conduct. Health record unsurpassed. R. O. T. C. Modern buildings and equipment, laboratories, gymnasium, swimming pool, cinder track. All athletics. Charges moderate. For Catalog address

COL. C. R. ENDSLEY, Supt., Box R
Sweetwater :: :: Tennessee

SONG BOOKS

Popular Hymnal
Kingdom Songs
Treasury of Song
The Pilot
Victory Song
Baptist Hymnal
Revival Selections
Revival Gems
Many other song books at
Best Prices
Less Postage to You
Write for prices.

BAPTIST BOOK STORE
Jackson Mississippi

The Baptist Bible Institute

1220 Washington Avenue, New Orleans, La.

ELEVEN PROFESSORS. SIX ASSISTANT PROFESSORS

Nineteen Buildings. A Library of 40,000 Volumes.
Situated in the Greatest and Most Strategic City in the South.

SEMINARY COURSE—

This leads to the degrees of Th.B. and Th.M., including Greek and Hebrew.

COURSE IN CHRISTIAN MISSIONS—

This course leads to the degrees of B.M.T. and M.M.T., including either French, Italian, or Spanish.

COURSE IN CHRISTIAN TRAINING—

This course is given entirely in English and leads to the degrees of B.C.T. and M.C.T.

CERTIFICATE COURSE—

In addition to the courses leading to a degree we have various courses for which certificates are given, Sunday School, B. Y. P. U., W. M. U. Study Courses. Any Christian worker studying with us is given a certificate for the work done.

COURSE IN GOSPEL MUSIC—

This is a three year course in Voice, Piano and Pipe Organ, and leads to the degree of B.G.M.

CORRESPONDENCE COURSE—

We offer standard courses in Synthesis, Church History, Evangelism, Personal Work, Doctrines and Missions.

PRACTICAL ACTIVITIES—

New Orleans offers the greatest opportunities of any city in the South for practical Christian work. All the students of the Baptist Bible Institute have definite assignments to practical work at the Docks, Jails, Work Houses, Hospitals, Parks, Seamen's Bethel, etc. All this under the direct supervision of Head of Department of Evangelism.

BUSINESS COURSE—

A complete course in Book-keeping, Short-hand, Type-writing and general business methods.
Write at once for catalog.

BYRON H. DeMENT, President
New Orleans, La.

e Military tute

ness, respect for go-
e to make good replace
"don't care" attitude;
on his mettle to meas-
ured school standards,
rests on thorough ac-
military training and
and the spirit of T.
s boys to their best
government through
ad incentives to good
rd unsurpassed. R. O.
gs and equipment, lab-
swimming pool, cinder
Charges moderate.

LEY, Sept., Box R
:: :: Tennessee

NG OKS

nal
gs
Song

nal
tions

song books at

e to You
ices.

BOOK STORE

Mississippi

stitute

La.

PROFESSORS

olumes.
in the South.

including Greek

L.M.T., including

s to the degrees

we have various
School, B. Y. P.
er studying with

Pipe Organ, and

History, Evangel-

any city in the
s of the Baptist
cal work at the
en's Bethel, etc.
rtment of Evan-

Type-writing and

East Mississippi Department

By R. L. Breland

Mt. Sinai

The meeting at Mt. Sinai, Neshoba county, closed Saturday before the fourth Sunday. Four fine girls and one fine boy were baptized into the fellowship of the church. Two were received by letter. The pastor did the preaching except one sermon delivered by Elder Clyde Breland. The crowds were real good under the existing conditions and interest was as great as could be expected. There were some distractions: There was a singing normal two miles away, preparations for a fair one mile away and two services were rained out. Crops are late in these parts and much work was still to be done in them. There is a faithful band at Mt. Sinai. Some are useless members, but a portion of them are true to the cause. This is where the writer confessed Christ and was baptized more than 35 years ago; his father, mother, brothers and sisters are sleeping in the cemetery hard-by; many pleasant memories of childhood's happy days cluster around the old church as hundreds of vanished faces crowd in upon him and many hushed voices ring in his ears again as of yore. So it is a place of sweet, yet sad, reflections.

Jesus told us that our enemies are those in our own household. One who professes to be a Christian, has his name on the church roll, and then lives like the devil is the worst enemy the church and the lost have. Staying away from church is a worse crime on the part of church members than cursing is on the part of the world.

Judging from the life some of them live there will be more church members in hell than any other class of folks. This is a hard saying, but "By their fruits ye shall know them".

Pastor W. Rufus Beckett and family, of Philadelphia, are taking their vacation at Mt. Olive, Miss., this week. The meeting at Philadelphia will begin the fourth Sunday in August.

Prof. Wyatt R. Hunter conducted a S. S. Normal during the meeting, teaching the Manual. Quite a number received their diplomas for finishing this book. Brother Hunter knows the book and knows how to teach it so that it can be gotten in the five days. He is a fine young man.

Notes and Comments

The revival meeting will begin at Beat Line next Sunday. Elder F. M. Breland will assist Pastor E. A. Breland.

Elder Reuben K. Cleveland was seriously, probably fatally, hurt when he fell from his wagon on the 13th day of July. We are praying that his life may be spared.

The meeting is in progress at Neshoba at this writing. The devil is putting up the fight of his life to prevent the salvation of the lost, and some professed Christians have

joined him in his fight more by their indifference, staying away from church than by any open opposition. Pray for us.

FROM OREGON

Enclosed please find check for two dollars for which please send me the Record for one year.

I received the two sample copies you so kindly sent me, and like them so much that I am going to take the Record. I am an old Mississippian, and feel proud to know that she still stands four square for those principles which I knew in my boyhood days. Principles that invite the best people to make the summer months the great harvest months for the Lord Jesus. Out here in the West where 90 per cent of the people never darken any church door, it is hard to convince them that Summer is the real season for soul saving.

You may know that my wife and myself have a very warm spot in our hearts for the dear people of Mississippi. My wife was a Blue Mountain girl, and many is the time she speaks of Mrs. Berry, Mr. and Mrs. Lowry, and many more of the good old Blue Mountain people. I was born 24 miles east of Grenada, at a small village by the name of Sabougla, and today I can see as distinctly those old red clay gullies and plum thickets, and the old swimming hole as if it were not more than a month ago since we left there, and in reality it has been seventeen years.

Well we can't all live in one place, but we can all have the faith, and yes faith of our fathers. Some time I would be glad to write the Record about our work here and have it published, for I am sure many of our friends would be surprised to hear from us out here. I am superintendent of the First Baptist Sunday School of Pendleton and have had this privilege and honor for more than four years.

With best wishes to you, and thanks also to you for the copies of your good paper, I am faithfully yours in His name.

F. M. RILEY.

RECOMPENSE

"Vengeance is mine", the text I slowly read,
"I will repay",
Then into Thy hands dear Lord, I said,
I leave today.

Mine enemy, mine enemy, ruthless and strong,
Oh God I pray
My broken life, my grievous wrong
Thou wilt repay.

Brass were the heavens, unheard my call,
My bitter cry,
On my foe's head His vengeance did, not fall,
From God on high.

I nursed my wrong, and made my plea,
Day after day,
That the God of Wrath would look on me,
And would repay.

Came a time, murmuring the prayer
He taught,
Silent became my plea,
For my own sins rose dark in thought,
And faced me.

Forgive mine enemy, Oh Lord, then,
I cried,
My sins forgive,
My wrecked hopes brought me to—
Him crucified,
That I might live.

Then into my life radiant and sweet
Came my release,
My burden I cast low at His feet,
And found His peace.

MRS. HOWARD J. CABELL.

The Starke Military Home School

House mother and separate Dormitory for small boys. Steam-heated Dormitory. Ample Playgrounds. Individual attention. Intensive and thorough Preparation that wins. More than \$15,000 in scholarships won by former pupils.

Session Opens Sept. 12, 1923

J. M. STARKE, Dept. P. F.,
Montgomery, Ala.

J. P. WALL, M.D.

PRACTICE LIMITED TO
SURGERY

Jackson, Mississippi

Big Savings on Church Pews

Replace those old pews with our beautiful new designs. Our prices are lowest. Highest grade workmanship and materials. Satisfaction guaranteed. Write today for prices and illustrated circulars.
FORBES MFG. CO., Inc.
Hickmansville, I. I. Kentucky



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

Not Equipment But the Man Makes the Difference

Every great school, college or university has been built around the personality of some one man. The educated men of America can, as a rule, recall some personality in early youth who largely shaped their destinies. The dominating personality of Robert K. Morgan makes him such a man. He unmistakably impresses his personality on his students. His influence brings out the noblest traits in a boy. His instructors are so selected that this one idea may prevail, viz—to develop personality in a boy of the highest type.

The ideals of Morgan School are the highest, to train boys for useful citizens in the church and state, and to develop mind, soul and body alike. Write to Mr. L. I. Mills, Sec., Morgan School, Petersburg, Tenn., who will send you a catalog and tell you what Morgan School will do for your boy.

It is one thing to tell
a business man that
"printing pays", and
quite another thing
to show him how
it pays

The BAPTIST PRESS

Printing
Publishing
Plus
112 President
Street - North
Jackson, Miss.
Telephone 3044

Kodak
finishing and
supplies by mail
Prints 3+4+5+each
WRITE FOR CATALOGUE
PO BOX 71
BIRMINGHAM, ALA.

WHEELER
Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS
GET THE BEST POSITIONS"
Call or Write for Free Catalogue

**Skin Tortured Babies Sleep
Mothers Rest
After Cuticura**
Sap, Ointment, Talcum, etc. everywhere. For samples
address: Cuticura Laboratories, Dept. V, Malden, Mass.

WHY TAKE LAXATIVES?

Discovery by Science Has
Replaced Them

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.

As Nujol is not a medicine or laxative, it cannot gripe and, like pure water, it is harmless and pleasant.

Nujol is used in leading hospitals. Get a bottle from your druggist today.—Advertisement.

Our Foreign Advertising Dept. is in charge of
JACOBS & CO., CLINTON, S. C.

Soliciting Offices:
E. L. GOULD, 118 East 28th St., New York
Wm. H. VALENTINE, 4372 West Pine Blvd.,
St. Louis, Mo.

F. W. HENKEL, 1148 First Nat'l Bank Bldg.,
Chicago, Ill.

J. W. LIGON, Aragon Hotel, Atlanta, Ga.
G. H. LIGON, 421 Biltmore Ave.,
Asheville, N. C.

(Continued from page 12)

How sure enough, for then will be published the bans of the most wonderful wedding the world has ever known,—the bridal day between Christ and His Church; the reunion of soul and body; "And so shall we ever be with the Lord."

"Forever with the Lord, Amen,
So let it be,
Life from the dead is in that word,
And immortality."

"Yes, it is a glorious gain from tears to triumph. To be caught up with Him from the days of awful tribulation, and then to come back with Him, you see, to fulfill the latter part of the prophecy in Isaiah 9:6-7—

"For unto us a child is born, unto us a son is given;
And the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, The Mighty God, the Everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Just as truly as one part has been fulfilled, just so truly will the other. To see for the first time in the world's history, since sin came, world peace. Henry Ford might have a hundred or a thousand peace ships, but they would not bring peace. Hold your peace conferences as often as you please, but peace conferences will never bring peace. On the 4th of January, last, a cable dispatch was sent from Paris to the Public Ledger of Philadelphia, saying:

"The Inter-allied Reparations Conference came to an end abruptly tonight."

And the dispatch said:

"Thus ended the twenty-ninth conference to establish peace, since peace was signed four years ago."

Sad, sad, these words, yet true. But thank God, for the glorification we shall have in Him when He comes back, and we have real glorious world peace,—the wonderful fulfillment of Isaiah 11:6-9.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like an ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

They shall not hurt nor destroy in all my holy mountains; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

These little boys on the front seat, if they are in Christ, would be able, if that time should come now, to take a lion by the mane and lead him around as they might play with a house cat. There was no trouble in the Garden of Eden on account

of the enmity between animals. Enmity came because of sin. Cain killed Abel because of sin, and men have been killing each other ever since for the same reason. Never will there be peace between animals and people until the Saviour, alone who can handle the sin question, comes. "He hath done away with the penalty of sin with the sacrifice of himself." He does away with the power of sin as He appears in the presence of God for us now, and He will do away with the presence of sin when He comes back here in person to reign. As we love to sing:

"There'll be no dark valley when
Jesus comes,
There'll be no dark valley when
Jesus comes,
There'll be no dark valley when
Jesus comes
To gather His loved ones home.

There'll be songs of greeting when
Jesus comes,
There'll be songs of greeting when
Jesus comes,
And a glorious meeting when Jesus
comes
To gather His loved ones home."

The question for us now is, "Are we of His loved ones,—are we in Him?" If not, how may we be? Simple, indeed, for John 3:18 says: "He that believeth into Him is not condemned, but he that believeth not is condemned already, because he hath not believed on the name of the only begotten son of God."

A pompous young would-be scientist (and how pompous some of them are) by the way, you hardly ever hear a real scientist speaking of himself as a scientist; he is more apt to refer to himself as a "seeker" than a scientist. This young would-be scientist said to Lord Kelvin, one of the world's most distinguished scientists: "Which one of your discoveries do you consider to be the most valuable?" And then from Lord Kelvin he received the unexpected reply: "I think that to me the most valuable of all the discoveries I have ever made was when I discovered my Saviour in Jesus Christ." Yes, indeed, that is the greatest discovery of all.

Just before Christmas the papers told about a negro woman living on a farm near Memphis, who came to a white man with a brass looking bar and said:

"It's comin' on to'ds Christmas, an' I needs some change to buy de chilluns some nicknacks wid. How much will you gimme fo' dis heah brass bar?"

The white man chipped off a little piece, then told her to carry it home and keep it until in the morning. Instead of selling it for 50 cents, she sold it for \$1,200.00, for it was solid gold. You say, "That is a wonderful find,—a great discovery." Nothing like the discovery you make when you believe into Jesus.

In Chicago, after the death of Mrs. Elizabeth Dawson, they found a jar which they thought contained jam, but instead of containing jam it contained \$3,750.00 in cash. "A very wonderful find," you say. "Yes, but nothing like the wonderful find that will be yours when you believe into

Jesus," "For in Him are hidden all the treasures of wisdom and knowledge." Just as the treasures of the bank vault are yours when you have a key to it, so the treasures of Jesus are yours as soon as you believe into Him. You won't find, as in the case of the vault sometimes, a little compartment that you can't get into, but all the treasures of wisdom and knowledge are hidden in Him, and they are yours if you have believed into Him.

One of our faithful missionaries in New Orleans testified about some trouble they were having in an outdoor meeting. A lot of mischievous boys had gotten a half drunk man and taken him to the meeting. When they went indoors the Missionary hoped the boys would not bring the drunken man in, but they did. The Missionary, Brother E. O. Sellers, sought to catch their attention by telling the story of the crucifixion. As he told this story and prayed, the Holy Spirit gripped the boys. They came back the following week and occupied the front seat, and said, "We want our story." And again, and again, they came, and each time the members of the "gang" said, "Tell us our story." Thank God, they could claim it as their story, and thank God we can claim it as our story, right here and right now.

Not long ago they shipped from New York to Italy, a candle which they are going to burn in memory of Caruso, on All Souls Day, November 2nd. They say they can burn it one day a year for 1800 years. We want a better light than that. He who is the Light of the world will not shine for us one day in the year, but 365 days in every year, and once in four years, 366 days. Christ in the Candle is what we need. The Calvary Baptist Church of New York publish as their platform.

Salvation by	Christ
Separation unto	
Working with	
Waiting for	Christ

Thank God for a platform like that. Let us make it ours. If we haven't done it, let us do it now. "For now is the accepted time, now is the day of salvation."

You were thrilled, I am sure, as you read the bold words of Sarah Bernhardt, the great actress, when she was sick. She said, you remember, "I shall not die until I want to." I say that the most certain thing in the world is life's uncertainty. Let us believe into Him, and then go forth to work with Him, and for Him, waiting for the glorification which shall be ours when He comes again.

Recently, Mr. Thomas Edison, the world's leading inventor, celebrated his 76th anniversary. Quite a number of reporters went to see him, as usual, asking many questions, as usual, and among them was this: "How long do you work every day?" He replied: "As I get less able to work, the more I take on." Edison's example is a good one. "As I get less able to work the more I take on." Let's apply that to our work for the Lord, and every one of us is necessary, absolutely necessary.

The other day in a pouring rain,

IN MEMORIAM

Mrs. Frances A. Stockstill

Mrs. Frances A. Stockstill was born March 7, 1842. She was married to Mr. George W. Stockstill, of Picayune, May 20, 1862. There were born to them 12 children, 10 of them living to be grown and 7 with her husband still live to grieve her going: Rev. G. L. Stockstill of Picayune, Hon. W. W. Stockstill of Bay St. Louis, Senator J. D. Stockstill of Picayune, J. L. and H. M. of Picayune, Mrs. Dr. Keton of Picayune, and Mrs. Stuart of Bogalusa, Louisiana.

At the time of her death she claimed 42 grandchildren and 36 great-grandchildren. Mr. and Mrs. Stockstill in addition to taking care of their own children, reared seven orphans.

For 65 years she was a Christian and served in a Baptist church. She and Mr. Stockstill knew each other as children and came to feel their devotion for each other to be of divine arrangement.

Her husband and children were tenderly devoted to her and ministered thoughtfully to her needs to the last moment of life in her body.

Her nearest neighbor for fifteen years spoke feelingly and sincerely of her implicit trust in God, which gave her a calmness in the last hours and a feeling of welcome from the other side of the great river.

She died April 27, 1923, and was buried near Palestine Baptist church, three miles west of Picayune, Miss.

O. P. ESTES.

Mrs. A. C. Rimmer

On Tuesday morning, July 24, Mrs. A. C. Rimmer, of Kosciusko, died. She leaves three children in their teens. Mr. Rimmer died a year ago. We ask an interest in your prayers for the children.

A. L. O'BRIANT.

my automobile stalled at Somerville and Lamar, right in a place where many pass. It could not go forward, it could not go backward. I telephoned headquarters to send out. While waiting, a negro man came out from an office and suggested that we roll it away. I said: "All right, roll it." But with all his strength he could not move it an inch. The experts came out and they had trouble too, and much difficulty in getting it down to the shop. The next day when I came to get the car I said: "What was the trouble?" "Oh," he replied, "just a little bolt had come out." Yes, you may compare yourself just to a little bolt, and yet that little bolt was absolutely necessary to my car, and so you may consider yourself an insignificant little bolt, not absolutely necessary in the work of the Lord, but you are.

Wife (at dinner):—"You don't seem to like rice?"

Husband:—"No, it's associated with one of the greatest mistakes of my life."—Morse Line.

MORIAM

A. Stockstill
A. Stockstill was 42. She was married to W. Stockstill, of 20, 1862. There were 12 children, 10 of whom were grown and 7 still live to grieve. G. L. Stockstill of W. W. Stockstill of J. D. Stockstill of J. L. and H. M. of Dr. Keton of Pica-tuarta of Bogalusa,

of her death she had children and 36. Mr. and Mrs. Keton taking care of her, reared seven

she was a Christian Baptist church. She knew each other came to feel their other to be of di-

and children were to her and ministry to her needs to of life in her body. Neighbor for fifteen ingly and sincerely trust in God, which mness in the last ing of welcome from the great river.

27, 1923, and was Palestine Baptist miles west of Pica-

O. P. ESTES.

C. Rimmer
morning, July 24, mer, of Kosciusko, s three children in Rimmer died a year an interest in your children.

A. L. O'BRIANT.

stalled at Sommer, right in a place. It could not go and not go backward. headquarters to send iting, a negro man an office and sug-oll it away. I said: it." But with all could not move it and erts came out and too, and much diffi-it down to the shop. en I came to get the at was the trouble?" l, "just a little bolt Yes, you may com-ust to a little bolt, ttle bolt was abso- to my car, and so er yourself an insig-bolt, not absolutely e work of the Lord,

ner):—"You don't e?"
o, it's associated greatest mistakes of e Line.

MEETING DATES OF THE ASSOCIATIONS

Date	Association	Church and Location
Aug. 29th	Tippah County—Harmony, ½ Mi. W. Walnut.	
Sept. 5th	Benton County—New Hope, 12 Mi. W. Falkner.	
Sept. 5th	Grenada—Providence, 10 Mi. W. Grenada.	
Sept. 5th	Yalobusha County—Lego, 10 Mi. E. Oakland.	
Sept. 5-6	Columbus—Border Springs, 6 Mi. from Steens.	
Sept. 6-7	Alcorn County—Liberty Hill, 5 Mi. from Glens.	
Sept. 6-7	Lee County—Pleasant Valley, 3 Mi. W. Belden.	
Sept. 7th	Gulf Coast—Long Beach.	
Sept. 7th	Lebanon—Green's Creek, 3 Mi. NE. Hattiesburg.	
Sept. 7-9	Marion County—Bunker Hill, 10 Mi. N. Columbia.	
Sept. 11th	Calhoun County—Rocky Mount, 7 Mi. NW. Vardaman.	
Sept. 11th	Deer Creek—Belzoni.	
Sept. 11th	Judson (L. M.)—Friendship, near Saltillo.	
Sept. 11th	Lafayette County—Union Church, 4 Mi. W. Taylor.	
Sept. 11th	Monroe County—Amory.	
Sept. 11th	Panola County—Longtown, 10 Mi. W. Como.	
Sept. 11th	Pontotoc County—Shady Grove.	
Sept. 11th	Union County—Zion Hill, 8 Mi. N. Blue Springs.	
Sept. 12-13	Coldwater—Center Hill, 7 Mi. NE. Olive Branch.	
Sept. 13th	Prentiss County—Baldwyn.	
Sept. 13th	Oktibbeha—Center Grove, 5 Mi. E. Maben.	
Sept. 15th	Mt. Pisgah—Ephesus, 5 Mi. NE. Forest.	
Sept. 18-19	Montgomery County—Scotland, 3 Mi. SE. Winona.	
Sept. 19th	Bay Springs—Loun, G. M. & N. Ry.	
Sept. 19th	Delta—Itta Bena.	
Sept. 19th	Lauderdale County—New Hope, 10 Mi. S. Meridian.	
Sept. 21st	Jeff. Davis County—Hepzibah, 4 Mi. E. Arm.	
Sept. 22nd	Red Creek (L. M.)—Antioch, 5 Mi. W. Gulfport.	
Sept. 24th	Marshall County—Pleasant Grove (Red Bks.), on Frisco.	
Sept. 25-26	Jones County—Lowrey Creek, 14 Mi. W. Ellisville.	
Sept. 26th	Rankin County—Mispah, 5 Mi. S. Pelahatchie.	
Sept. 26-27	Zion—Philadelphia, 18 Mi. NW. Eupora.	
Sept. 28-30	Pearl River County—New Palestine, 2½ Mi. W. Picayune.	
Sept. 30th	Lawrence County—Arm, G. & S. I. Ry.	
Oct. 1-2	Choctaw County—Weir, on I. C. Ry.	
Oct. 2nd	Carroll County—Centerville, 12 Mi. SW. Carrollton.	
Oct. 3rd	Scott County—Branch, 11 Mi. NW. Morton.	
Oct. 3rd	Webster County—Mantee.	
Oct. 4th	Perry County—Union, 1 Mi. S. Benmore.	
Oct. 4th	Pike County—Johnston Station.	
Oct. 4th	Tallahatchie County—Friendship, 7 Mi. N. Charleston.	
Oct. 5th	Franklin County—Eddiceton, on M. C. Ry.	
Oct. 5th	Walthall County—Magee's Creek, 5 Mi. SE. Jayess.	
Oct. 6th	Land Mark (L. M.)—New Home church, 8 Mi. Magee.	
Oct. 6th	Liberty—Pleasant Grove, 8 Mi. NE. Quitman.	
Oct. 6-8	Oktibbeha—Mt. Nebo, 6 Mi. NE. Duffee.	
Oct. 9th	Madison County—Madison.	
Oct. 9th	Tishomingo—Belmont.	
Oct. 9th	Winston County—Calvary, 5 Mi. W. Louisville.	
Oct. 9th	Simpson County—Antioch, 5 Mi. E. Gatesville.	
Oct. 10th	Mississippi—Mt. Olive, 15 Mi. W. Summit.	
Oct. 10-11	Hinds County—Clinton.	
Oct. 10-11	Newton County—Rock Branch, 2½ Mi. E. Union.	
Oct. 10-11	Union—Bethesda, 18 Mi. E. Fayette.	
Oct. 11th	Riverside—Jonestown, on Y. & M. V. Ry.	
Oct. 11-12	Covington County—Leaf River, 9 Mi. E. Collins.	
Oct. 12th	Chickasaw County—Mt. Olive, 7 Mi. NW. Okolona.	
Oct. 12th	Leake County—Lena, 19 Mi. Forest.	
Oct. 12th	Tate County—Arkabutla, 10 Mi. W. Coldwater.	
Oct. 13th	Black Creek (L. M.)—Enon church, 10 Mi. Baxterville.	
Oct. 14th	Washington (L. M.)—Mt. Pisgah, 20 Mi. NE. Lucedale.	
Oct. 16th	Copiah County—Pleasant Hill, 22 Mi. W. Hazlehurst.	
Oct. 16-17	Holmes County—Harland's Creek, 10 Mi. SW. Lexington.	
Oct. 17th	George County—Lucedale.	
Oct. 17-18	Smith County—Beulah, 12 Mi. S. Morton.	
Oct. 18th	Choctaw—Little Bethel, 6 Mi. E. Shuqualak.	
Oct. 19th	Greene County—Avera, on G. M. & N. Ry.	
Oct. 19th	Kosciusko—Samaria (McAdams), on I. C. Ry.	
Oct. 19th	Lincoln County—Pleasant Hill, 4½ Mi. E. Bogue Chitto.	
Oct. 19-21	Neshoba—Pearl Valley, 10 Mi. NW. Philadelphia.	
Oct. 20th	Itawamba County—Salem, 11 Mi. S. Belmont.	
Oct. 24-25	Clarke County—Quitman.	
Oct. 25th	Sunflower—	
Oct. 25-26	Wayne County—Mt. Zion, 4 Mi. SE. Winchester.	
Oct. 26th	Kemper County—Blackwater, 6 Mi. S. DeKalb.	
Oct. 29th	New Choctaw—Canaan, Edinburg.	
	Yazoo County—Bethlehem, 15 Mi. E. Yazoo City.	
	Pearl Valley—Mineral Springs.	
	Bethel (L. M.)—	

NOTE:—

Please note information lacking for Sunflower, Yazoo, Pearl Valley and Bethel. If you can supply this information, please write N. T. Tull, Jackson, Miss.

REVIVAL AT LAWRENCE

Lawrence is a thriving little trade point about midway between Jackson and Meridian, on the A. & V. Railroad, on one of the main highways, and rapidly growing into an educational center.

The Baptists of the immediate vicinity entered into an organization a few years ago and at this time number about twenty members. Most of these are faithful in the discharge of their religious duties. They are in great need of a house of worship; at present having to worship in a building belonging to another denomination.

Brother James Spikes, a student in Clarke Memorial College, and one of our coming young preachers, is the pastor. Under his leadership these people are getting a conviction of their place in the Kingdom and in the community.

It was my pleasure to work with Brother Spikes and his people in this place during the week following the third Sunday in this month. The congregations grew, one received for baptism, the Baptist Record put in every home represented in the church, and a deeper conviction that the organization though small had a mission to perform.

J. C. RICHARDSON.

CALHOUN COUNTY

Last Sunday was a high day for Pittsboro church. The church ordained Rev. L. F. Haire to the full work of the ministry. He stood a very critical examination with credit to himself and to the church as well. Calhoun county has never sent out a young man whom we are more proud of than Haire. He has the most powerful influence over the young people with whom he associates than any young man I know. He has one more year in Clarke College and two at Mississippi College before taking his course in the Seminary. The presbytery was composed of three of our own pastors, Rev. J. H. McGrigery, Rev. A. F. Brasher, together with our pastor, Rev. C. H. Ellard, and our deacons.

Rev. A. F. Brasher filled the pulpit during the morning service, and preached a sermon that lifted us all up to where we thought we were able to see the future with a more determination to carry the Lord's work to victory. In the afternoon our pastor baptized one of our finest young girls. Our pastor occupied the pulpit during the evening hour. He beat himself so badly that we thought we were hearing a new preacher.

A. A. BRUNER.

THE NEW VERSION

A soldier of the Russians
Lay jappanned at Tschrtzvkskivitch.
There was lack of woman's nursing

And other comforts which
Might add to his last moments
And smooth the final way;—
But a comrade stood beside him
To hear what he might say.
The jappanned Russian faltered
As he took that comrade's hand,
And he said, "I never more shall see
My own, my native land;
Take a message and a token
To some distant friends of mine,
For I was born at Smnlyxrskgqrzski,

Fair Smnlyxrskgqrzski on the Irk-ztrvzkimnov."—W. J. Lampton, in Life.

Professor (shaking pupil by the collar)—"I believe Satan has got a hold of you."
Student—"I am sure he has."

A portly dame advanced in age,
Descended on a costume store
To buy a gown of modest cut.
They said, "Egyptian is the rage,
These patterns reek of ancient lore."
She answered chilly as the tomb,
"Tut! Tut!"

JOHNSON'S FOOT SOAP
ON MARKET BOVARS

Borax Iodine & Bran

ACTS LIKE MAGIC

on tired, tender, smarting,

swollen, sore

FEET

25 CENTS...ALL DRUGGISTS

THOMAS HILL SOAP COMPANY

714 East Ave. Brooklyn, New York

**Your Money
Is Safe With Us**

That is one important point.

With resources of over Six Million Dollars, and deposits protected by the Guaranty Law of the State, Mississippi's largest banking institution invites you to deposit your savings in it, where every dollar you deposit will draw 4% compound interest.

**The Merchants
Bank & Trust Co.**

JACKSON, MISSISSIPPI

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



Keep Mosquitoes Away
Heal their stings, insect bites, sunburn, scalds, skin eruptions and other skin injuries with

Mackie's Pure St. Tammany

PINE OIL

Soothing, pleasant, healing. Insect's worst enemy—Man's best friend.

If your dealer does not keep it send 30c for full size bottle to
MACKIE PINE OIL SPECIALTY COMPANY, Inc., COVINGTON, LOUISIANA.

Mississippi Woman's College

The Woman's College is making application to be placed on the recommended list of Colleges in Mississippi and is complying with the necessary requirements. Her graduates will then be eligible for position in any school in the State.

To enter the Freshman class 15 units are required. We will have for the next session the last year of High School to which a student with around 10 units is eligible. Special students can be taken in any Special Department regardless of units.

The best Christian influence combined with the highest Academic Standards. Every head of a Department holds an M.A. degree or has equivalent post-graduate work.

The Piano Course is really a Conservatory Course. It is headed by Elwood S. Roeder, Honor graduate of New England Conservatory and pupil of Alberto Jonas, Arthur Freidheim, Edwin Klahre, Henry M. Dunham, Arthur Shepperd, Louis Elson and Samuel Cole.

The Voice Course is under the direction of Barbara Stoudt-Roeder of the New England Conservatory and pupil of Nicholas Douty, Clarence B. Shirley, Eleanore Potter Weirich and Charles B. Weirich. Mrs. Roeder's voice is a magnificent Lyric-Coloratura.

THERE ARE NO FINER ARTISTS AND TEACHERS IN THE SOUTH THAN THESE

Diploma and certificate courses are offered in Piano, Voice and Violin; also a certificate with the B.A. degree.

These courses consist of applied and theoretical music and afford a liberal education. As an element of mental discipline, and as a means of intellectual, ethical and aesthetic development, music is recognized as the equal of any accepted study of the college course.

The increasing importance of music as a profession and the demand here for better instruction in music, has encouraged us to offer the equal of a conservatory course.

An Artists' Course is maintained by the School.

Mrs. Kate Downs P'Pool, who is well known in Mississippi, begins her eighth year as head of our great Expression Department.

Miss Glennice Moseley of the Art Institute of Chicago and the Chicago Academy of Fine Arts is director of the growing Art Department.

Miss Willia Trotter, of the Detroit Training School and Columbia University is the head of our large and fully equipped Home Science Department.

Board is offered in the beautiful new fire-proof dormitories. Ross Hall and Johnson Hall where rooms are in suites of two with connecting bath.

Board is offered on the Self Help plan in our comfortable Dockery Hall where 140 of our finest students are cutting the price of board to a very low rate.

A large swimming pool is open under the supervision of the Athletic Director, for the greater part of the year. Regularly, each week, physical exercise is taken in the open air. Tennis, Basketball, Base Ball and Volley Ball and the supple games. Each student takes part in the proper individual exercise. The beautiful campus of fifty acres affords ample play grounds and courts.

There has not been a serious case of illness at the college in two years. The Mary Ross Hospital has just been opened. It is built of brick and stone, finished inside in white enamel and is fire proof in every respect. The hospital is managed by Dr. T. E. Ross, the college physician, and a corps of graduate nurses.

Believing in Christian training we are making the chair of Bible one of our full departments. Rev. S. A. Wilkinson is in charge.

With great confidence we offer to the Christian girls of Mississippi and the South as great opportunities and privileges as can be found in any school for women.

Our equipment consist of eight buildings. Dormitories are equipped with electric lights, steam heat, artesian water and such other equipment as is necessary for comfort and health.

Dormitories are only two stories and the rooms, with the exception of a very few, are for two students. The dormitories are connected by covered ways with the dining hall.

Send for beautiful new catalogue. Reservations are coming in every day for the next session. Send check for \$12.50 as reservation fee and any room not yet taken will be assigned to you.

Address

J. L. JOHNSON, President
Hattiesburg, Miss.